

— RECOGNIZING — JAMA'ATE ISLAAMI

— Translation of the book —
"Jama'ate Islaami ko Pehchaniye"

Compiled by | Translated by
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MARKAZ-UD-DAWATUL ISLAMIYYAH WAL KHAYRIYYAH

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Recognizing Jamâte Islâmî

Translation of the book “*Jamâte Islâmî ko Pehchâniye*”

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Publication no. : 35

Title: Recognizing Jamâte Islâmî

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English Edition : 1 (2020)

Translator : Ejaz Ahmed Khan, Jubail, KSA

Format & Design : A1 Grafix Studio / +91-9819189965

Publisher : Markaz-ud-Dawatul Islamiyah Wal Khayriyah,
Saunas, Khed. Maharashtra, India.

This book can be found at:

Markaz-ud-Dawatul Islamiyah Wal Khayriyah,

Bait-us-salam Complex, Near Madinah English School,

Mahad Naka, Khed, District Ratnagiri - 415709.

Maharashtra, India.

Subai Jamiat Ahle Hadees Mumbai,

14/15, Chunawala Compound,

Opp. Kurla Bus Depot, Kurla (W). Mumbai.

Maharashtra, India.

Markaz ud Dawatul Islamiyah wal Khayriyah, Saunas.

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Preface to the English Edition



This book is being translated into English to benefit the new generation of Muslims who are not proficient in reading the Urdu Language but are curious to know the differences between the Jamâte Islâmî and the Ahlul Hadîth.

There is a scarcity of English literature by Salafî scholars regarding the views of the Jamâte Islâmî. This book insha'Allâh will fulfill this need.

It is also hoped that this book will benefit our Muslim brothers who have been influenced by the Jamâte Islâmî but have not been fully informed of its ideology.

For his followers, Maulânâ Maudûdî was a revolutionary religious leader who provided guidance in the new era. In reality, his views, ideology, creed and statements were weakening the very foundations of the religion. As you can understand from the articles in this book, his deviant views were exposed and disproven by the authentic scholars of his own time. However instead of admitting the mistakes of their creed, the Jamâte Islâmî has simply changed its style of working. Today, they focus more on social welfare programs. Some of them stealthily infiltrate existing religious, political, social and educational institutions and then go about trying to increase their influence on the people. The translator noticed this type of behavior in a Salafî institute by people who were secretly affiliated to the Jamâte Islâmî. On further investigation, he found that such a situation was widespread in Salafî institutions. This motivated him to translate this book in order to alert the members of our creed regarding this hidden danger.

And most of the members of the Jamâte Islâmî try to stir dislike against the authentic scholars by saying that they are not neutral, they are too harsh, they do not understand the modern world etc.

The true intentions and beliefs of any person is known only by Allâh, and thus one should not be over suspicious about the intentions of others. We need to build trust with our Muslim brothers. On the other hand, one should not give a free hand and key positions to people who have hidden agendas and who do not really belong to our creed. If they belong to the Jamâte Islâmî, this book will help in knowing their creed, beliefs and objectives.

This book is also very valuable from the literary point of view. It provides an insight into the approach adopted for achieving the correct creed and belief in Islâm. It is useful in not only refuting the ideology of the Jamâte Islâmî but is also useful against every sect that creates doubts regarding the Hadîths. In a way, this book touches each and every sect among the Muslims. This is important to know because since the events in the Middle East in the year 2013, the Jamate Islami has moved closer to other sects and together they are trying to dominate over the Salafis.

This book also gives a glimpse of the sincerity, hard work, intelligence and deep knowledge of the hadîth scholars, which after the help from Allâh, helped in preserving the treasure of hadîth.

Today, the ideology of Caliphate/God's Government, first espoused by Jamâte Islâmî in the Indian Subcontinent and the Ikhwânul Muslimîn in the Arabic speaking countries has splintered into many branches. Some of these are even more misguided organizations who have caused a lot of harm to the Muslim Ummah. Even though they are not directly affiliated to the Jamâte Islaamî and the Ikhwânul Muslimîn but like them, they consider the governments of all Muslim countries to be

illegitimate. Their miscalculated revolts have lead to widespread wars and massacres in Muslim countries.

May Allâh guide us to the correct understanding of his religion based on the methodology of the pious predecessors. May Allâh make this book a step in that direction. Âmîn.

Let us now proceed to the original Urdû edition.

Notes :

1. In this book, the words in the square brackets [] are additional explanations provided by the translator.
2. The traditional and local name of the Salafî sect in the Indian sub continent is Ahlul Hadîth sometimes called the Jamât Ahlul Hadîth and Jamât Ahle Hadîth.
3. For Arabic and Urdu names whenever there is a need to use a long vowel, the following equivalents are used as far as possible.

â = aa

î = ee

û = uu

Ma assalâma,
Ejaz Ahmed Khan,
1440 Hijrî / 2019 C.E.,
Jubail, Saudi Arabia.

Preface to the original Urdu Edition

After the launch of the Ahle Hadîth Magazine, when I travelled throughout the country for publicizing and propagating it, and additionally establishing face to face dialogue with the members of the Jamât [Ahle Hadîth], I had a profound realization that a sizeable portion of the people professing the Ahle Hadîth school of thought are deeply influenced by the Jamâte Islâmî. And they have a positive impression regarding the thoughts and views of the Jamâte Islâmî and the founder of the Jamâte Islâmî. They perceive no difference between the Ahle Hadîth and the Jamâte Islâmî. And they think that there is no harm in collaborating and cooperating with them. At some places, they are even actively involved in its promotion and propagation. And the representatives of the Jamâte Islâmî are creating a similar impression that there is no difference between the Jamâte Islâmî and Ahle Hadîth.

At certain places it has even been complained that the imams of Ahle Hadîth Masjids have been influenced by the Jamâte Islâmî and that they have started propagating the mission of the Jamâte Islâmî. Or a sympathizer of the Jamâte Islâmî has slyly become the imâm of an Ahle Hadîth masjid and - instead of using the pulpit for inviting the people towards the Qurân and the Sunnah - has started using it to invite the people towards the Jamâte Islâmî; due to which in certain masjids the [Ahle Hadîth] group has been subjected to differences and disputes. In India an episode of this nature occurred first in Malerkotla in Punjâb. Where the adjudication was entrusted to Maulâna Abul Kalâm Azâd. In which, the Maulâna gave a highly principled judgement: that masjids are solely meant to propagate the Qurân and the hadîth, they should not be used to propagate the self made views and thoughts of any group or person. And the imam of an Ahle Hadîth masjid should only be a person who uses its pulpit for invitation towards the Qurân and the Sunnah.

In fact this should be the principle for leading [Imâmat] masjids all over the world; and no masjid should become a means for teaching or propagating a particular [differing] vision; in this situation all Muslims will be able to perform prayers in all masjids and no masjid will be associated with any particular sect. However this has been prevented by the discrimination, extremism, obstinacy and stubbornness of self appointed schools of thought; and there are no visible indications that even in the future, Muslims will abide by this rule.

Even after this episode of Malerkotla, gentlemen comporting to the Jamâte Islâmî have been infiltrating in some places the positions of prayer leaders of Ahle Hadîth masjids, schools, teaching positions and their managing committees and spreading their own mission. From this it was clear that Jamâte Islâmî was especially targeting the Ahle Hadîth Jamat. They intend to absorb this vibrant and active group into themselves and thus make themselves more effective. And is deviating it from the correct principles and religious mission of the Salaf-us-Swalihîn [pious predecessors meaning the first three generations of Muslims]. The result of this trend was that the vibrant and active members of the Ahle Hadîth Jamat bade farewell to their sect and mission and started sitting in the ranks of the Jamâte Islâmî. The ranks of the sect protecting the Qurân and the sunnah started dwindling, and the ranks of the innovators started swelling; which can never be in any way beneficial to the true religion. This realization firstly lead us to the resolve to emphasize this fact, to tell our Jamât that the sect that upholds the book [of Allâh] and the sunnah is solely the one on the truth and, for the Ahle Hadîth, there is no need to glance here and there. The Jamâte Islâmî's founder's thoughts, views, and religious understanding and explanations clearly diverge from those of the Salaf-us-Swalihîn. Blunders like innovation, divergence, besieging hadîths [with doubts], contempt of the Companions [of Prophet Muhammad (ﷺ)], preferring outcomes [versus sacrifices and purity of beliefs], favoring Shiism are permanently found in them. 'Establishing the religion' and the 'Rule of the Lord' are

merely slogans. By ignoring the natural needs of the religion, the health of the beliefs and deeds, guidance for the society, the path following the guidance of the Prophet (ﷺ), the establishment of the true Islâmîc rule is impossible. Maulâna Maudûdî - by imitating the practices of political parties and movements and by creating a group - wants to establish the rule of the Lord; which is his erroneous assessment.

A major benefit obtained as a result of our exposition of this fact was that, the people of our jamât especially the youth tried to verify whether they were indeed moving on the wrong path. Consequently, the need was felt that there should be appropriate books and literature wherein the the views of the Jamâte Islâmî and the founder of the Jamâte Islâmî are seriously analyzed so that they are available when needed and the readers may correctly realize that in fact the views, thoughts and religious understanding and explanation of the Jamâte Islâmî and the founder of the Jamâte Islâmî are different and contrary to those of the Salaf Swâlihîn [pious predecessors].

This persuaded the undersigned to compile a book that includes the writings of the senior scholars of our Jamât. Once the search for such books, topics and articles was initiated, then by the grace of Allâh, sufficient material was found. When we looked at it we realized that our senior scholars have been the foremost in exposing what lies beneath the external polish of this innovative Jamât. And Hazrat Maulâna Sanâullah Amritsarî, Hazrat Maulânâ Hâfiz Muhammad Gondhalvî, Hazrat Maulânâ Abdullâh Muhaddith Ropadî, Hazrat Maulânâ Ismail Gujranwâlâ (May Allâh bless them all) have all written very early and effectively.

And after looking at the book 'Tanqîdul Masâil' [Critique of the book titled Rasâil wa Masâil] by Hazrat Allâma Hâfiz Muhammad Gondhâlvî, the earlier misconception was cleared that other scholars had first commented on the book 'Qurân Ki Châr bunyâdi istilâhein' [The four basic idioms of the Qurân]. Whereas it was actually the late and blessed Hâfiz

who had analyzed much earlier than other writers, the wrong understanding and explanation of Maudûdî's 'Qurân Ki Châr bunyadi istilahein' and had written a tearing refutation of it. A lot of difficulty and delay was encountered in collecting these commentaries. Nevertheless, this work was completed with excellent results. All these writings have been sequentially arranged according to the subjects in order to improve the flow and to enable the readers to avail of the investigation and analysis under all the titles.

Hazrat Maulânâ Sanâullah Amritsari, Hazrat Maulânâ Abdullâh Muhaddith Ropadi, Hazrat Maulânâ Ismail Gujranwala in their essays have rejected Maulânâ Maudûdî's view of downgrading ahadîth. Similarly Maulânâ Hafiz Muhammad Gondhalvî has in his essay investigated nearly all the wrong views. Sûfî Nazîr Ahmad Kashmirî has blown to bits the wrong meaning and interpretation of the so-called 'four fundamental idioms of the Qurân'. Similarly Muhammad Dâûd Râz has debunked Maudûdî's wrong interpretation of certain ahadîth.

Generally through this book investigators can acquaint themselves with Maudûdî's wrong fundamental beliefs and thoughts. And people who are impressed by the political attitude, novelty etc. of the Jamâte Islâmî can greatly benefit from the treasured investigation of Ahle Hadîth scholars.

New organizations and people inviting to innovative ideas have hacked fundamental Islâmîc beliefs and commandments with their axes made up of self appointed understanding and explanation. And they are still hacking. It is now high time that this axe be snatched from their hands. It is the responsibility of the upholders of the book and the sunnah that - similar to the way they have been protecting the purity of the faith in each era by risking their heads and bodies - they shall also today protect it from all types of impurities and ward off from it each type of grief. And protect themselves from being flooded by it.

Yes, this is the primary reason for compiling and publishing this book.

I hope that this insignificant struggle of mine will be highly beneficial for the religion and the righteous sect.

Wa mâ alainâ illal balâghul mubeen [And our responsibility is only to convey].

Hakim Ajmal Khan

Publishers Note



After the Praise and the Salutation

The Ulema have always clarified what opposed the pure Manhaj (methodology) of the Salaf-us-Swalihîn (Pious Predecessors) from the Manaahij (methodologies) of deviant groups. One such group known as Jamâte Islâmî is the subject of this book. The Jamâte Islâmî adopted attractive slogans and deceptive messages and an emotional, vibrant and political style along with the usage of material means, this group is able to attract certain people especially those having a modern education and who are not familiar with the basic and fundamental knowledge and principles of the religion. In fact, during the early days of its inception, certain Ulema too were influenced by the attractive slogans of the founder of the group. But soon, when they observed the deviation among them and when the righteous ulema made the people aware of the deviations and the misguidance of this group especially regarding the wrong beliefs and approach pertaining to the Hadîth of the Messenger (ﷺ), many ulema dissociated themselves from this group. And why should it not be so when Allâh has bestowed His special favor on the Muslim Ummah and Himself guaranteed the permanent existence of an aided sect in order to safeguard the pure Islâm against the deviations in beliefs and ideology.

Numerous scholars have written several books in refutation of the views and deviations of this group and its founder for example (1) **Tehrîk Jamâte Islâmî aur Maslake Ahlul Hadîth** (The Jamâte Islâmî movement and the creed of the Ahlul Hadîth) -*Maulânâ Dâwûd Râz Dehelvî* (2) **Nayâ Mazhab-e Fikr** (New Religious Ideology) -*Maulana Abdul Mubîn Manzar* etc. Similarly ‘Jamâte Islâmî ko Pehchâniye’

(Knowing Jamâte Islâmî) is also one of the well known books. Actually this book is the compilation of the magazines and essays of several reliable and qualified scholars - *Hazrat Maulâna Abul Wafa Sanâullah Amritsari, Maulâna Abul Kalâm Âzâd, Maulâna Muhiuddin Ahmad Qasûri, Hazrat Maulânâ Abdullâh, Muhaddith Ropadi, Hazrat Maulâna Hâfiz Muhammad Gondhalvî, Hazrat Maulâna Muhammad Ismail Gujranwâla, Maulâna Muhammad Dâûd Râz, Sûfî Nazir Ahmad Kashmirî, Maulâna Hakîm Abdullâh Rahmanî and Hakîm Ajmal Khân Jr.* which has been structured by Hakîm Ajmal Khân Jr., Editor of the 'Ahlul Hadîth Magazine', Delhi.

Considering that most of the books on this topic are in the Urdu language necessitated that this book be translated in the English Language so as to keep the english audience educated of the errors of Jamâte Islâmî. Incidentally a short while ago, brother Nadeem Khalfe (Note 1) (who belongs to the Mahâd district of the Konkan and is based in Jubail, Saudi Arabia for his employment) established contact with me and stated that one of his friends Ejaz Ahmed Khân (Note 2) has translated a book pertaining to the Jamâte Islâmî from Urdu to English and he wishes that it be reviewed by someone.

Note 1 & 2 : Both these gentlemen are associated with the Jubail Dawah Centre and gain knowledge from the Salafî scholars especially Mukhtâr Ahmed Mohammadi Madanî and as far as possible, they also provide their services in Dawah (invitation).

I asked for a copy of the translation and gave it to a few people for review, but there was considerable delay in it. Finally, a few days ago Janâb Shawkat Parvaiz acquainted to Maulvi Shafiq Ahmed reviewed it and after making corrections at certain places, returned me the copy and I forwarded the marked copy to the translator. The translator finalized the transcript and presented it to me.

Considering that the reformation and training of common Muslims and particularly those from the Konkan occupies the prime position

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among the aims and objectives of the centre, and nowadays the association of particularly the youth with the English Language has increased, therefore it is the need of the times that they be provided with some literature even in English. Keeping this in mind, while bringing this first book in the English Language into the public view, I pray to Allâh the Lord of Honor, that Allâh the Exalted grant ample guidance that they read this book, be familiarized with the pure Islâm and know the reality of the political Islâm and not to be trapped in their deceptive talk.

I am thankful to all those gentlemen, who have provided any kind of assistance regarding the stages of this book. May Allâh the Exalted grant them a good reward. Âmîn.

Abû Mohammed Maqsûd Alaudîn Sain,

Secretary, Markaz-ud-Dawatul Islamiyah Wal Khayriyah,
Saunas, Khed, Ratnagiri, Maharashtra, India

04th April 2020

Chapter 1

Bismihi Ta'âla [In the name of Him Who is the Most High]

Creating doubts and hesitations regarding the hadîths of the Prophet (ﷺ)

An address to Maulânâ Abul Alâ Maudûdî

By Hazrat Maulânâ Abul Wafâ Sanâullâh Amritsarî (رحمۃ اللہ علیہ)

The address to Maulânâ Maudûdî begins in the newsletter 'Ahle Hadîth' dated 14th September 1945 C.E. and it continued upto 30 November 1945 C.E. Ahle Hadîth readers liked this series and requested that it be reproduced in the form of a book. Therefore this subject is being presented in this magazine. Our impression regarding Maulânâ Maudûdî is that unlike Sir Sayed Ahmed Khân and Abdullâh Chakdâlwi he is not a rejector of Hadîths of the Messenger (ﷺ). However when you conduct investigation regarding ahadîth, you divert from the school of thought and style of judgement of the Muhaddithîn and select another path. Therefore let the readers witness this truth in these pages.

It has been the general belief of the Muslims since the beginning that along with the glorious Qurân, the hadîth of the Prophet (ﷺ) is also a hujjate shar-î [justification in matters of religion including its beliefs and laws]. The first Khilâfat [Caliphate] became binding based on the hadîth 'The leadership shall be from the Quraish' [all people accepted the first Khilâfat of Abû Bakr Siddiq – Allâh is pleased with him based on this hadîth]. After the Khilâfat became established, the first important issue that arose was regarding the inheritance of the Prophet – (ﷺ) [it was regarding the land in Khaibar that belonged to Prophet Muhammad (ﷺ) whose income he used for the welfare of the Muslims]. In this the litigant was the lady of Paradise [Fatima – may Allâh be pleased with her] and the defendant was the Khilâfate Rashida [rightly guided Caliphate meaning Abû Bakr R.A.]. This issue was also settled based on a hadîth whose words are "We are the society of the Prophets; whatever we leave is charity" – reported

by Sahîh Bukhârî. After that the third important issue that arose before the Khâlifah of the Muslims was regarding the army of Osama [People thought that Osama bin Zaid – may Allâh be pleased with him - was too young to lead and that his force should not be sent away from Madinah but be retained in order to concentrate on other menacing enemies. This force and its leader was appointed by Prophet Muhammad (ﷺ) just before he passed away. Abû Bakr Siddîq adhered to the Prophet's decision after he passed away to send the force for war, in spite of the opposition from the people]. This issue was also settled through hadîth. After that in each era the evidence of the hadîth was undisputed. The difference found was that for some group, the [text of the] narrations were dominant whereas for other groups the derived meaning was dominant. The result was that two groups developed in the Muslim Ummah – the Muhaddithîn and the Fuqahâ [jurists]; may Allâh be pleased with them all. Even after that, the legitimacy of the hadîth was carried along, as an inheritance in the Muslim Ummah. Untill the time that Sir Sayyed Ahmad Khan was born in the Indian city of Alîgarh. He raised his voice in disapproval of the hadîth by saying that as a Hujjate shar-î [justification in matters of religion including its beliefs and laws], the Qurân is sufficient for us. We do not need the hadîth. At the same time he admitted that based on the [preservation of] narration, the Sahîh Bukharî was the best and the most authentic. After that, this voice reached Lahore. Maulvi Abdullâh Chakdâlwi endorsed it and worked hard to propagate this view. After Lahore this voice reached Amritsar. Here also a group consisting of a few men evolved; who named themselves as the Ummate Muslima; and set 'Sufficiency of the Qurân' as their primary objective. Amongst all these groups there is major disagreement regarding the causes for rejecting hadîth as a source of judgement / argument. These disagreements are not the subject of this article because many of my articles on this subject e.g. Ittibâ-ur Rasûl [Following the Prophet (ﷺ)], Dalîlul Furqân [Evidence for differentiation between right and wrong], Hadîth-e-Nabvî [Tradition of the Prophet (ﷺ)] and Taqlîdul Shakhsî [blind imitation of personalities], Burhan-ul-Hadîth [Evidence based on Hadîth] have been already printed.

In the latest era, Moulana Maudûdî picked up his pen, who in comparison to the earlier groups, was somewhat stronger with regards to his inferences used in the weakening of hadîth. On one occasion he has accepted with great truthfulness that acting according to the knowledge of hadîth is compulsory. Refer to Tafhîmât [Understanding] on page number 316. However, at the same time when he entered the field of investigation, he raised two doubts regarding hadîth which in his opinion were unsolvable and published them. I am calling these doubts as unsolvable in his opinion because he has not provided answers to these doubts. The first doubt he has raised based on the fallibility [imperfections] of men. His words on this matter are as follows:

(Refer ‘Maslake Aetidâl’ – [Creed of Moderation] page 314, ‘Qurân aur sunnate rasool’ [Qurân and the Tradition of the Prophet (ﷺ)] Page 388 and ‘Tarjumânul Qurân’ [Interpretations of the Qurân])

“The Muhaddithîn's (May Allâh bless them) services are undoubted. It is also undoubted that the material that they provided for analyzing the hadîth is extremely useful for verifying the authenticity of the news and facts relating to the prime source [The prophet – (ﷺ)]. Our discussion is not regarding this but only on the issue that as a whole how far is it right to have faith on them. They after all, were mere human beings. They could not cross the boundaries that Allâh has naturally marked for human knowledge. Their works were not safe from the deficiencies that naturally persist in human efforts.” – (Tafhîmât Page 319)

The opinion that Maulâna Maudûdî has expressed in this quotation regarding the Muhaddithîn; the late Maulânâ Hâlî has expressed in his sestet [six lined poem].

*“Though he [each Muhaddith] was a seeker of knowledge regarding the Prophet (ﷺ),
He investigated each pretender,
He did not leave a gap for the hidden lie,*

*He restricted the rhythm of every claimant,
He fashioned laws for cross examination and conformance,
He did not allow the deceit of any falsehood to prosper.”*

The gist of the doubt of his eminence [Maudûdî] is that; it can not be established about a narrator [of hadîth] that he is the same [in caliber] as some Muhadîth has classified him; because there are many narrators whom certain muhaddithîn have classified as weak and some others have called them trustworthy. Similarly some of them have spoken positive words about those narrators and some others have criticized them. That is why, it can not be believed with certainty on either side regarding any narrator that he is really the same [in caliber] as we believe him to be. I say that you do not need to go far to resolve this matter. On the contrary to resolve it, your and my existence is sufficient as an example. There are people who praise you and me and also people who criticize you and me. This is not something new. The senior poet Ghâlib has said very well.

*“Ghâlib do not feel hurt if the speaker criticizes you.
Is there anybody whom everybody praises?”*

So in this situation is it possible or not for a third fair person to judge and reach the correct impression about who we are. Then let us go a bit higher. There is a lot of difference of opinion among the scholars regarding Maulânâ Ismâîl Shahîd and Shâh Waliullâh. By keeping those opinions in front of you, have you till today reached an opinion or not. Then let us go a bit higher. The difference of opinion that the Ummah has regarding Abû Bakr and Umar (May Allâh be pleased with them) that is also not hidden from you; that they were the best of the Ummah [as per Sunnis] or (may the mouth of the sayer be filled with mud) were Firon and Hâman (as per 'Hayat Ul Qulûb' of the Shias). Have you made a decision about such a great difference of opinion or not? Definitely you must have. What are the basis of that decision? Using the same basis, the decision regarding the narrators of the hadîth can

also be made. Therefore Muhaddithîn have laid down certain rules regarding it. That is why the following quote of Maulâna Hâlî regarding Muhaddithîn is apt.

*“The registers that exist pertaining to men and authentication !
The proofs of their impartiality are complete.
They did not favor anyone except the righteous in religion.
In that they were the guides [best examples to be followed regarding impartiality] for
each race and community.
Those who are today ahead of all in liberty [free to make impartial decisions].
Let them state from when they became liberals.”*

(Ahle Hadîth 14 September 1945 CE).

[Translator’s note: The above sestet [six lined poem] means that the impartial way in which the traditions of the Prophet (ﷺ) have been maintained do not have a parallel in human history. Further, the statements and actions of the Prophet (ﷺ) and even his silent acceptance of other’s actions have been preserved by this Ummah. And full authenticity has been tracked with complete records of narrators and their backgrounds. No other nation has been able to preserve the traditions of its religious / political leaders in this way. This is indeed a unique achievement of the Muslim nation. End of note.]

Maulâna Maudûdî has written this portion with great pride and self-importance thinking that this way of investigation is a special and disintinctive plume [to decorate his turban] of his capability. The fact is that this type of attack on the knowledge of hadîth was not even carried out by Sir Sayyed Ahmad Khan of Aligarh. I will reproduce the wording of his eminence [Maudûdî] and draw the attention of the readers in general and admirers of the worthy [Maudûdî] in particular who believe regarding the hadîth that it is compulsory to be followed; that they read carefully these passages and not assume:

“that the server has mixed something in the drink.”

His eminence [Maudûdî] has written after the discussion regarding the errors of men i.e. Muhaddithîn [which was mentioned earlier]

“The second important thing is the chain of verification. Muhadithin have tried to investigate regarding each and every hadith; that each narrator who takes the narration from a particular person; since he was his contemporary [belonging to the same era]; so did he really meet him or not. And even if he met him, whether he heard the particular hadith directly from him, or he heard it through another person but did not mention about him. They have investigated all these things upto the limit that was possible for human beings. But it is not certain that in the investigation of each narration, all these issues must have been correctly known to them. It is very much possible that the chain of narration that they are considering as unbroken was in fact broken and they may have not come to know that there was a languid/careless narrator overlooked in between who was not trustworthy. Similarly it is also possible that those narrations which are ‘Mursal’ [type of narration where the ‘taba-i’ meaning a student of a companion of the Prophet (ﷺ) does not mention the name of the companion from whom he learned the hadith], Muttasil [Muttasil means unbroken chain of narration. It is one of the pre conditions necessary to prove authenticity of a hadith. It is not known why Maulana Maududi has mentioned it here] or Munqatah [broken chain of narration] and on that basis are considered below the acceptable standard must have come from trustworthy narrators and may be completely authentic.

These and many other similar issues exist due to which the knowledge of narrations, cross examination and conformance can not be considered to be perfect. This data is definitely dependable to the extent that its help be taken for investigating the sunnah of the Prophet (ﷺ) and the legacies of the Companions (Sahaba); and suitable reverence be accorded to it, but it is not of the status that it be completely relied upon.” (Tafhimât Page 323 and 324).

Respected Maulâna Maudûdî ! if the sessions judge adjudicates in a murder case that Qisâs [law of reciprocation in punishment] for the murderer be implemented based on the witness of two or three persons whom he has scrutinized; or based on obtaining the required level of evidence

regarding the thievery of a robber declares that his hand be cut; so will the likelihoods [for doubts] created by you in these cases and similar greivous cases dominate or not. If you personally attain the position of the sessions judge, will you punish based on sharia laws any thief, fornicator or murderer; or you will create the same likelihoods [for doubts] for each witness. It is my assessment that if for each witness you create similar possibilities, then the higher authorities will soon dismiss you from the position.

Maulânâ!, the examples that I have offered, are regarding Sharia cases. In them the required number/type of witnesses are established by the Qurân; and it has also commanded us to act on them. It is based on these principles of the Qurân that the muhaddithîn have derived the codes for [classifying] narrations. The possibilities [for doubts] that you have created are similar to the possibilities mentioned by poets who say:

*It was not known that Prophets became [our] opponents.
All the activities of the world are based on principles.*

[The couplet expresses the attitude of poets as: 'We are not governed by divine laws given to the Prophets. We poets follow our own principles'. Maulânâ Sanâullah Amritsarî means to state through this couplet that the principles of the Muhaddithîn are very solid like the principles of the Qurân and not flimsy like the principles of poets].

But you know that the language of poetry is something different [without established principles] and the language of discussion is something different. Muhaddithîn have established the precondition for the contemporaries [belonging to same era] of narration that they had met each other. If its evidence is found in any one of their narrations, it is enough for all their narrations. To indicate that they have met, they use the idiomatic words 'Akhbaranâ' [he informed us] 'Haddathanâ' [he narrated to us]. If these are found in any narration, they are enough for the others. You will find its example in the science of explanations of meanings. Some poet in his couplet [poem] attributes actions towards the era and the skies. For example:

Markaz ud Dawatul Islamiyah wal Khayriyah, Saunas.

*“This caused the children to grow up and the old to die.
The mornings kept coming and the evenings kept passing.”*

In the whole couplet he makes such attributions towards the era. But in the end, we also find a line as follows:

“And Allâh asks the sun to rise.”

Meaning God asks the sun to rise. On this the evaluators express their opinion that if the last line was not of this fashion, the poet would be considered an athiest. This single statement; infact this single word saved the poet from being called an athiest. In the Urdu language also if I offered an example, it would be beneficial. Maulânâ Hâlî was a Muslim and that too a true monotheist. In spite of that he is attributing actions towards the era which is the approach of the athiests. He says:

*“If the government has sidelined you.
So you do not have any preferential status in this.
Who has a safeguard against the movement of era.
Sometimes he is Bahman [Kay Bahman – a powerful Persian King] and
sometimes Dârâ” [grandson of Bhaman, who died fighting Alexander].*

A person making such correlations is also protected from [being blamed for] athiesm and is considered as a believer in God because in the same sestet [six lined poem] he has mentioned God's name as follows:

*“O God, in the end, there is no such thing as kingship.
What is mine today is tomorrow somebody else's.”*

Surely this is the principle of discussion that is widely acceptable to each nation, group; and in fact to every scholar; which you have considered weak and thus you have ignored. You have referred to Muttasil [unbroken] and Munqatah [interrupted] hadîth. Maulâna ! you must have happened to visit a court in this world, or you must have heard about episodes, that in the shariah court a person stands witness

that Zaid has given Umar something. The court asks that how do you know this, so he says that the money was given in my presence. The second witness says that I had heard this from a person. If you are the judge will you say that the witnesses from the shariah point of view are similar to each other or have some difference? I am waiting for your answer (Note : This waiting period did not end at the time of printing this book), may God give his blessing. Muhaddithîn have derived the bases and rules for narrations from the Qurân itself, and then checked each narration using these bases. Maulâna Hali has written very aptly regarding Muhaddithîn.

*“That same zeal made each of his journey easy!
In the same enthusiasm he crossed the sea and the land!
When he heard of the person who possessed the treasure of
knowledge and religion!
He reached him to obtain the narration [of the Prophet] and the
indication [of the companions]!”*

Hence your statement that "The knowledge of narrations, cross examination and conformance can not be considered to be perfect" means that the courts of this world whether they are satanic or sharia based are totally unreliable. Their verdicts are not worthy to be considered as correct. Perhaps you next also start a series on the subject that the verdict of any court in the world is not reliable. But merely saying this will not suffice; but you will have to propose a new law for witnesses. On which the following will be applicable:

*“We will imitate neither Qais nor Farhâd [mad and tragic lead
characters of medieval fictitious love stories].
We will invent a new style of insanity.”*

Finally your following statement is not less than amazing that:

*“Its help be taken and suitable reverence be accorded to it,
but it is not of the status that it be completely relied upon”.*

That remaining portion, due to the absence of which the chain of Muhaddithîn are declared untrustworthy; what is it? If that portion is the same as the one that you have stated as the speciality of the Mujtahidîn [casuists/scholars who derive conclusions through inference], so its discussion including answer is included below.

(Ahle Hadith Magazine dated 21 September 1945 C.E.).

1.1 Itizâl [dissent / opposition]

When we read carefully the criticism made by Maulâna Maudûdî, we exclaim spontaneously, that Maulâna's school of thought is not 'Itidâl' [impartiality] but 'Itizâl' [dissent]. By itizâl, we do not intend the source [root word] by which the [name of the] Mutazilâ sect is derived. But the real meaning of itizâl is intended hereby. The meaning of the word is dissent. We notice that in his writings, his eminence mostly imitates Mirzâ Qâdianî (Note : The similarity is in imitating the Qâdianî approach but not in the Qâdianî religion). Meaning similar to the way in which Mirzâ Qâdianî in his writings does not abide by the accepted norms of any field of expertise, similarly our addressee Maulâna Maudûdî does not abide by the past idiomatic interpretations [widely accepted meanings/ common usage] of terms. On the contrary he seems to say, if we quote the Poet Hali:

"I will bring dust from the street of my beloved.

I will make my exclusive hermitage!" [huts made by celibate priests in order to isolate themselves for worship]

Today I present the proof of this claim. The virtuous Maulânâ writes:

"The main focus of the Muhaddithîn may Allâh bless them, was to investigate the information [regarding the Prophet (ﷺ)] and the indications [of the Sahâbah R.A.] based on the chain of narration. That is why the journalistic approach became dominant among them; and in declaring the narrations as reliable they would mostly give

consideration to their chains of narrations and men [narrators]. As far as the 'Faqîhâna' [scholarly/juristic] approach; this was to an extent unrelated to their main focus; that is why it would often become concealed from their vision. And they would seldom view the narrations from that point of view. That is why it has so happened that they [the Muhaddithîn] have called a particular narration as reliable even though on the basis of their meaning they are not worthy of reliance; and on the other hand they have declared a narration as barely reliable even though from the point of view of its meaning it looks authentic. It is not appropriate at this point that this issue be expounded in detail using examples. But those people who are familiar with the injunctions of the shariah; from them the point is not hidden that the Muhaddith's point of view many times clashed with the scholars/jurists point of view; and even when deriving laws and maxims from authentic ahadîth, the respected Muhaddithîn have not been able to maintain balance and moderation similar to the one that the 'Faqîhs' [scholars/jurists] and 'Mujtahids' [people who analyze causes and their solutions] have maintained. (Tafhîmât, Page 23 and 24).

This extract/quotation informs us two things – that 'Fiqh' [jurisprudence] and hadîth are two separate things. Its offshoot is that, the scholars/jurists vision and muhaddiths vision is also separate. At this moment it was appropriate that the virtuous Maulâna provided a complete definition of fiqh acceptable to him in his vision. If in his imagination, it is the same as defined by the 'Fuqaha' [scholars/jurists] themselves; then we do not find it contrary to the muhaddith's behavior. That definition in the words of the describer are as follows:

“It is the knowledge of the shariah laws along with the details of its evidences.”

Meaning those canons/rules that are derived from the Qurân and the Sunnah; knowing them is the knowledge of 'Fiqh'. Based on this

knowledge, come let us study the Sahîh Bukhârî. And in this study let us gather together the scholars of hadîth from the Deoband Madarsâ [college], Reh mânîya Madarsâ from Delhi, Leher yâsarâi Madarsa, Umarâbâd Madarsa etc. and give them the discomfort that after pondering and reflection they inform us whether Imâm Bukhârî has collected ahâdîth merely on the basis of authenticity or he has also dealt with them in a scholarly manner. We present a couple of examples from the Sahîh of the praiseworthy Imâm [Bukhârî]. When the Prophet (ﷺ) passed away, his armour had been pawned. This hadîth has been brought by Imâm Bukhârî at least twenty to twenty two places. If his focus was restricted to authenticity then it would have been sufficient to narrate only once. Then this repetition of narration was born from a scholarly/juristic point of view. [Imâm Bukhârî used to mention the same hadith repeatedly for each topic that was relevant to the hadith. And if there was a small variation in the narrations of the hadith, he used to bring that version that best fit for the particular topic]. Imâm Bukhârî's actions tell us that not only was he a muhaddith and a scholar/jurist, but also he was a scholarly guide for students. May Allâh reward us and all the students [of Imâm Bukhârî]. Yes there is no doubt that authenticity is the soul of the hadîth; infact in the idiom [common understanding] of the muhaddith, "the authenticity is the hadîth". In the preface of the Sahîh Muslim it is stated that if authentication was not necessary, then anybody could say whatever he liked. On this occasion, I recollect the couplet of the teacher of numerous students, Maulâna Zulfiqâr Alî (he is also the translator of Hammâsah [which is a collection of Arabic poetry regarding bravery at war]) which he has composed regarding the knowledge of hadîth:

*"[Reliable] knowledge is the one in which he [narrator] says 'I have heard' [from the preceding narrator in the chain of narration].
And whatever is there besides it are the whispers of satan."*

However it does not mean that the muhaddithin were devoid of scholarly insight. It will not be inappropriate to mention here that jurisprudence and scholarly insight are of two types. Shâh Waliullâh,

may Allâh accept his unknown [uncountable] good deeds, has explained this clearly. He writes:

"The first type of jurisprudence was the one that was derived from the Qurân and the Sunnah. In the second type, later scholars used the judgements of the earlier scholars as a basis to derive solutions. The collection of this type of maxims / judgements is the second type of jurisprudence."

When I read the Sahîh Bukhârî, I find the praiseworthy's [Imâm Bukhârî's] focus on the Qurân and the hadîth but occasionally he quotes the sahbâ [companions] and the tâba-in [students of companions] for deriving solutions. Nevertheless in his sight and the sights of all the muhaddithîn, the first type of jurisprudence is the only undoubted evidence [in religion], whereas the second type of jurisprudence along with its derived laws is not strictly mandatory. However it is a reassuring evidence. Their principle for this matter is that 'the words of the companion are not mandatory justification '. Yes in order that fair conduct is not forsaken, I do admit that among the muhaddithîn there are certain individuals whose main intention is to collect the chain of narration. Scholarly interpretation is not their aim. But it is not a stanger and alien to them. Its example, the Sahîh Muslim, is in front of us. Who conducts 'tahwîl' [presenting a hadîth having multiple chains of narration but where the initial narrators in the chain are similar in such a way that the reader can understand which narrators are common in the chains and which are different] of a single hadîth and presents it with different chains of narration. The refinement is such that in certain narrations, the difference is so minor that we should call it the difference between 'and' and 'for'. The third book in front of us is the Sahîh Tirmidhî. Its style is unique. Unlike Imâm Bukhârî he does not establish derivative interpretations but at the end of each chapter he reproduces the interpretation of the Islâmîc jurists; his intention is to collect the material of knowledge and present it to the students. May Allâh reward them for [guiding] us. Similarly in other books of hadîth we find both the muhaddithâna [narration based] and the faqîhâna [scholarly]

focus. The definition of this fiqh [jurisprudence] has been explained in my book "Taudhîh [explanation]". If fiqh has a new definition in the view of Maulâna Maudûdî, then we desire to hear it. In the same extract you have also written this phrase:

"They [muhaddithin] have classified a narration as authentic even though as regards their meaning, they are not worthy of reliance" (same quotation as mentioned) [above].

Admitting the limitation of our knowledge, we do not understand in this phrase what you intend by 'meaning'. Is it the dictionary definition or something else. And which is that hadîth as an example that is considered authentic by the muhaddithîn based on the chain of narration; and based on meaning, is not considered reliable by the jurists/scholars. To alleviate your trouble, I myself present a hadîth whom certain jurists have ignored by calling it implausible [likely not possible]. Its subject is that the person who purchases a cow or a buffalo which was not milked intentionally prior to the sale, later discovers that it gives less milk and he intends to return it, he should give a sa'a [2.5Kg] of grain or dates along with it. Some say that this hadîth is implausible. The muhaddith replies that this distrust is not general but is your personal opinion which in a way is a conflict with the hadîth. Now I intend to take Maulâna Maudûdî and the audience to the higher floor. Let the audience hear attentively.

Muhaddithin take the text of the hadîth based on the chain of narration and thus they reach the Prophetic court. On this basis it is as if they hear the words of the hadîth from the blessed prophetic tongue. That is why they are not concerned whether their personal understanding or presumption is against or in conformance to the text of the hadîth. Their tongues and hearts say in harmony "We hear and we obey". On this occasion the following recitation is on their tongues:

"In the presence of Mustafâ's (ﷺ) statement,

*Do not look at anyone's [else's] speech or personality
When the original is available, what is the substitute [in value]
Here, what is the involvement of doubt and mistake."*

(Ahle Hadîth magazine dated 28 September 1945 C.E.)

1.2 Maulâna Maudûdî's school of thought

We are pleased that Maulâna Maudûdî has clearly described his belief and school of thought in the following words. He says:

"From this discussion we have understood that just as those who completely reject the hadîth are at fault, similarly those people are also not saved from error who while deriving benefit from the hadîth have only relied on the chain of narration. (Note 1: India's supporters of hadith especially Ahle Hadith adherents should read this phrase of Maulâna Maudûdî carefully and always remember it so that during discussions this sentence is utilized). The right school of thought is between these two and it is the same school of thought that the leader of the mujtahidîn [casuists / cause finders] has adopted. In Imâm Abu Hanîfa's jurisprudence, you will find many conclusions that are based on Mursal [type of narration where the 'taba-i' - meaning a student of a companion of the Prophet (ﷺ), does not mention the name of the companion from whom he learned the hadîth], Muttasil [Muttasil means unbroken chain of narration. It is one of the pre conditions necessary to prove authenticity of a hadîth. It is not known why Maulana Maududi has mentioned it here] or Munqatah [broken chain of narration] hadîth. Or those in which he has ignored a hadîth having strong chains of narration and accepted a hadîth having weak chains of narration. Or those in which the hadîths say something different and Imam Abu Hanifah and his companions say something different. (Note 2 : What does the knowledge and honesty of the gentleman require? I express what is required from our knowledge and honesty in this article.) The situation of Imam Malik is similar. Even though the journalistic focus is dominating him, but his jurisprudence has caused him to pass judgements against such hadîths which muhaddithîn classify as authentic. Hence Laith Bin Sa'ad has enumerated around seventy (70) judgements of this

nature from his jurisprudence. Imam Shafa'i condition is also not different." (Tafhimât Page 323 and 324).

Maulâna Maudûdî did not concentrate on the main subject or was forgetful. The real issue is that Imâm Abû Hanîfah does not classify a 'Mursal' hadîth as weak. Other muhaddithîn's reasoning is that due to omission of the Sahâbî's name in a Mursal hadîth, the chain of narration has been broken. And a doubt has been created that in addition to the Sahâbî may be a narrator has also been missed. That is why this narration is considered unsound. Imâm Abû Hanîfah and his followers say: the fact that the Tâba'i [sahâbî's student] has omitted the sahâbî and narrated in the name of the Prophet (ﷺ) shows his high level of confidence. That is why it should not be considered an interruption in the chain of narration. Maulâna Maudûdî has a point worth noting and if you concentrate deeply, you will find that he will answer it himself. He has said earlier that *"Muhaddithîn's efforts where they have written favorable or unfavorable opinions about narrators; their work is worthy of thanks; but they were also not free from the limitations of mortals. It is possible that they must have made a mistake about those narrators"*. On this basis, I draw your attention, that the circumstances in which you cast a possibility of doubt on the substantiated opinion of the muhaddith, if that muhaddith does not mention the name itself of a narrator, as it happens in the case of a mursal narration, so in that situation, the probability will be doubled; or not? This is the reason that muhaddithin do not consider Mursal as authentic. But Imâm Abû Hanîfah considers it a worthy chain of narration. This disagreement is actually a difference of attitudes. If I tell you an example it will be beneficial. For certain scholars the contrary meaning is an evidence and for certain scholars it isn't. What is meant by contrary meaning? When any noun or verb is bound to its literal meaning and a judgement is passed. So certain scholars in the absence of the literal sense do not pass a judgement. But some others do apply it. For the verse

(حُرِّمَتْ عَلَيْكُمْ ... وَرَبَّيْبُكُمُ الَّتِي فِي حُجُورِكُمْ... ﴿٢٣﴾)

"Forbidden to you [for marriage] areyour step daughters who are raised up in your lap.....". (Sûrah Al Nisa 4, Verse 23)

Some seniors have taken the opposite [& literal] meaning as an evidence and given a judgement in favor of marriage to step daughters [if they were not raised up by the step father since their childhood]. Refer to Tafseer Mu'alim etc. But the majority of the scholars are against its legality. Because the contrary meaning to them is not an evidence. This is a disagreement based on principle. Similarly whether Mursal is an evidence or not is a disagreement of principle. It does not mean that Imâm Abû Hanîfah (May Allâh bless him) considered the chain of narration unnecessary for the authenticity of a hadîth; or that he regarded the chain of narration as insufficient. Similarly Imâm Shâfa'i and Imâm Mâlik (May Allâh bless them) did not call a hadîth without a proof as authentic. If Maulâna Maudûdî insists on this then, let him present a few hadîths to us as examples which those gentlemen have categorized as authentic not on the basis of chain of narration but based on jurisprudence.

"They were my seniors, bring me similar to them.

When people start collecting, O Jarîr, collect someone like them."

[Translator's note : This couplet means that we are the true followers of the great Islâmic personalities whose names are mentioned by Maulâna Maudûdî]

The seventy (70) rulings identified by Laith Bin Sa'ad that you mentioned; if you present them then we will also investigate. They will either be classified as 'interpreted from the hadîth' or ignored. But all this will be after presenting the mentioned rulings. Not on the basis of rumor. Imam Mâlik's Muattâ is in front of us and you. Open it and present the reference of those rulings.

"This is what I said, I am here, you are also invited

If you have claimed, then you show something [as evidence].”

(Ahle Hadith Magazine 5th October 1945 C. E.)

Maulâna Maudûdî has not openly rejected hadîth as evidence. Neither do we consider him as a clear-cut negator of hadîth; nor do we call him so. That is why in the first part of this series I have written the observation about him that "Maulâna Maudûdî has very honestly at one occasion accepted the knowledge of hadîth as mandatory to be implemented". (See Tafhîmât Page 316. Also see Ahle Hadith Magazine dated 14th September 1945 C.E. Page 3.)

Because based on these doubts, the rejectors of hadîth gain strength and this strength leads to firm rejection; therefore this relationship is of a similar nature like the words of the verse of the Qurân:

"Like he removed your ancestors from paradise". What was spread can not be collected.

[Translator's note : The author means that just as Satan created a doubt in Âdam's (ﷺ) mind regarding eating from the forbidden tree which finally lead to him and his descendents from being removed from Paradise, similarly the doubts created by Maulâna Maudûdî will lead some people to totally reject the Ahâdith.]

We have called Maulâna Maudûdî's doubts a source of strength for the negators of hadîth. We present its proof below. His eminence says:

“By the refuge of Allâh this definitely does not mean that these people deviated from authentic hadîths after knowing that they were indeed authentic. But the actual fact was that, for these people the dependance for authenticity was not solely the chain of narration. Whereas in addition to the chain of narration, they also had another test by which to scrutinize the hadîth; and whichever hadîth about which they became satisfied that it was closest to the reality, they would accept it; even though it may over rule the purely muhaddiths point of view.”

(Tafhîmât Page 323).

The gist of the extract is that the methods of the Muhaddithîn and the Mujtahidîn [jurists] are different. Some hadîths, due to their chain of narration are weak in the eyes of the Muhaddithîn. On the other hand, the scholars call them superior on the basis of jurisprudence and thus act on them and ask others likewise to act on them. And the opposite case is that the Muhaddithîn on the basis of the chain of narration may consider certain hadîths to be sound and Mujtahidîn [casuists] on the basis of jurisprudence may call them unsound and reject them. Its further explanation is found in the following extract:

“What is this second test. I have indirectly pointed out many times earlier to it. When Allâh bestows the wealth of jurisprudence to someone; he develops a special inspiration on the basis of a deep study of the Qurân and the sunnah; and he attains such an insight that he recognizes the most intricate qualities of the gems. His vision encompasses the whole righteous shariat [Islamic law] as a complete system. And he recognizes the temperament of that system. After that when ever separate parts come in front of him, his inspiration informs him which separate parts are according to the character and nature of Islâm and which are against it. When he examines narrations, this same test becomes the standard for acceptance and rejection. The character of Islâm is exactly the personal character of the Prophet (ﷺ). The person who understands the character of Islâm and has widely done a deep study of the book and the sunnah [tradition] of the Prophet (ﷺ); he becomes such an expert in identification of the Prophet's (ﷺ) nature that when he looks at narrations, his insight informs him that out of those, which statement or which action belongs to my master and thus what is closest to the sunnah of the Prophet (ﷺ). Not only that, but in those matters where he finds nothing from the Qurân and the Sunnah, he can say that if so and so matter came to the Prophet (ﷺ), he would take such and such a decision. This is so because his soul melts into the soul of the Prophet (ﷺ) and his insight unites with that of the Prophet (ﷺ). His mind is cast in the mould of Islâm and he observes and thinks

in such a way as Islâm expects one to observe and think. After reaching this position, a person is no more so much dependent on evidence. He definitely takes support from evidences but it does not remain the main basis of his decision. Sometimes he also adopts a hadîth which is unknown, weak, having an interrupted chain of narration, and is a criticized hadîth. That is because his sight can observe the sparkle of the diamond in the unpolished stone. And sometimes he disregards a hadîth which is flawless, not Shâz [Shâz means an authentic narrator of hadîth contradicts another narrator who is even more reliable and has better memory], having unbroken chain of narration and is widely acceptable, because the drink that is filled in that golden cup does not seem to him in conformance to the character of Islâm and the nature of the Prophet (ﷺ).” (Taffhîmât Page 325 and 326).

Due to the profusion of words in this extract the following couplet of Mirzâ Ghâlib spontaneously comes to the lips:

*“If I meet him at the day of resurrection, I will take [pull] the
tongue of the advisor
This is a strange thing for the size of the claim.”*

Keeping the above two extracts in consideration, I ask the followers of hadîth in general and Ahle Hadîth activists in particular, that do we also find in the books of principles of hadîth, any principle or method with a similar approach to the above. If it is found, let us know the location. If it is not found then ask Maulâna Maudûdî from where did you find this priceless jewel. And also ask that this type of collection of hadîths that has come into existence due to the different method of the jurists; where can it be found. Is it among the printed books in the Râmpur library; or among the hand written books of Bankipûr. We are in search of it. If we come to know that it is in the Anqâ's nest [imaginary, precious and rare bird], we will also try to reach there. Because our enthusiasm is the same as the one described by the late Maulâna Hali regarding the Muhaddithîn:

“When he heard that the person has the treasure of knowledge and religion!

He reached him to obtain the narration and the heritage!”

[Translator’s note : Maulânâ Sanâullah Amritsarî is saying that the jurists never made claims like Maulânâ Maududî is making. Nor did they compile hadiths based on these principles. So from where has he developed such an approach].

1.3 The difference of opinion between the four Imams

Observe the dodging of Maulâna Maudûdî's pen, that he himself contradicts both the above mentioned extracts. In this connection, his words are as follows:

“Because this thing is solely based upon aptitude and does not come under any rules; and neither can it come; that is why it had scope for difference of opinion in the past, it has a scope today and also it will have a scope tomorrow. That is why there have been various differences of opinion regarding constituent parts among the jurist Imâms. Then it is not such a thing that one person’s aptitude be inevitably exactly in accordance to the aptitude of a second person. That is why the imâms of the same school of thought have in many judgements contradicted each other. The differences of statements that are found between Imâm Abu Hanîfah and his companions is a bright example of this.” (Tafhimât Page 324).

I have said that this extract is a contradiction of the previous two extracts. The reason is that it informs us that the difference of opinion between the jurists can never be resolved because it is based on the difference of their aptitude. That is why any Hanafî can not tell a Shâfa’î and neither can a Shâfa’î tell a Hanafî that your certain judgement is wrong. Because he will say in reply that this is based on my Imam's affable aptitude; which I have adopted. This difference in aptitude is a confirmation of the couplet:

*“You are beloved to me, whereas Layla was beloved to Majnûn,
These are personal views, personal choices.”*

From these extracts of Maulâna Maudûdî, we are informed, that the statement of the complier of Hidâyah [* Note] in many matters, regarding narrations that "it is an evidence against Shâfa'î" is not correct. Because the aptitude of both the jurists is different. Then how is the narration of one, an evidence against the other. However it becomes a confirmation of the couplet.

[* Note : Hidayâh is a book of Hanafî scholar Ibn Al Humâm. In it he quotes various narrations whether authentic or otherwise, in favor of the Hanafî school of thought and against the Shâfa'î school of thought].

*“Neither does he obey me, nor do I obey the well-wisher,
Nobody obeys anyone.”*

(Ahle Hadîth Magazine, 12th October 1945 C.E.)

It has been discussed above that according to Maulâna Maudûdî, the aptitude of each Imâm [religious leader] and scholar was different, especially the aptitudes of the four Imâms were totally different. Each Imam used to pass verdicts based on his aptitude. After that the Maulâna says:

“Then it is also not possible that the aptitude of each mujtahid [jurist/casualist] reach the correct approach for each issue. A human being after all is a collection of mistakes. The mujtahid of the highest status can commit a mistake; and actually do commit mistakes. On this basis the mujtahid imâms have always been fearful; and they have advised their followers that do not rely on us completely. You should also keep investigating; and if any sunnah is proved to be against our statement; then you should disregard our statement and follow the sunnah. Imâm Abu Yousuf (May Allâh's mercy be on him) says "It is not permissible for anyone to repeat our statement unless he knows from where [on what basis] we said it". Imâm Zafar (May Allâh's mercy be on him) said "We adopt opinion when we find no legacy [hadîth or Sahâbi's statement]. And when we find a legacy, we discard opinion and adopt the legacy".

Imâm Mâlik (May Allâh's mercy be on him) said "Surely I am a mortal; I make mistakes and also I attain the correct approach. Observe my opinion. If it is according to the book [Qurân] and the sunnah [traditions of Prophet Muhammad (ﷺ)], adopt it; and if it is not according to the book and the sunnah, discard it. Imam Shâfû'i said (May Allâh's mercy be on him) "When the hadîth is authentic, throw my statement on the wall. Nobody's statement has any significance in front of the sunnah of the Messenger of Allâh – (ﷺ)." In short all the Imams unanimously say that, if the sunnah of the Prophet (ﷺ) becomes clear to a person on any issue, then it is prohibited for him to adopt the statement of any other person, even though that person might have whatever high status." (Tafhîmât page 324 and 326).

When I read this extract carefully, I reached this conclusion based on my feeble understanding that when Maulâna Maudûdî was writing it, he must be referring to the book Ma'yârul Haq [Standard of truthfulness] whose writer is the respectable Maulâna Shamsul Ulemâ [light of scholars] Nazîr Hussein known as Miyan Sâheb, may Allâh bless him and forgive him. It seems so because the extract looks like a summary of Ma'yârul Haq. And the summary of this extract is this poem:

*"How can I describe the hadîth for you.
It is the valuable pearl of Mustafâ (ﷺ)
The Sûfis, scholars and wise people of the religion,
Kept on gleaning from its bunches [of fruits of wisdom].
What did anyone bring from ancestors.
Whatever [worthwhile] anyone gained, gained it from here.
Whether he is Ghaus, or Qutub or Muqtada [leader]
He is also a beggar at this door.
If the original is available, what is the duplicate [in value].
Here what is the possibility of doubt and mistake.
In the presence of Mustafâ's speech,
Do not look at anyone's statement or personality."*

This is the method, based on which the pure Ahle Hadîth had arisen, and till date have abided by, with the grace of Allâh. That is why, in the light of this extract, the Ahle Hadîth hug you and recite this couplet:

*“The night is short and the yearnings in the heart are many.
Let us have truce, we had enough fighting.”*

Maulâna if you allow, let me enquire about a matter in passing. We have read in your previous extracts that the method of the jurists and muhaddiths were different. The muhaddiths used to call certain narrations weak or fake on the basis of chain of narration; but the jurists based on scholarly insight used to consider them sound and used to act on them. On this occasion I concede the deficiency of my knowledge and ask that you have called the aptitude of all the four jurists as dissimilar. And you have also said that it was not necessary that each of their judgements was correct because they used to say themselves that verify our judgements in comparison to the pure sunnah before accepting them. May Allâh reward you.

“O time be pleased, that you have made me happy.” [By saying what is favorable for me].

Then I ask O Maulâna, how will the correct criterion of the pure sunnah reach us through the muhadithin or through the affable aptitude of the jurists. You believe that the affable aptitude of the jurists is dependant on the pure sunnah; but what is the pure sunnah and what is the medium by which it will reach us. Then somehow solve this tangle as soon as possible.

“The decision of the heart is waiting, for this particular answer.”

In short, the common understanding between you and me, has been proven on this matter, that you accept that judgements shall be dependant on the Qurân and the Sunnah. But the disagreement is that; may this also not remain; that the source of hadîth knowledge for us is

only the chain of narration. And for you the juristic inspiration is also a source of knowledge. The evidence for this speciality is your responsibility. If I say that you yourself have contradicted your earlier claim in this extract, then most probably it will not be wrong.

Your and my second disagreement is in the matter that, on one hand you emphasize acting according to the hadîths; may Allâh reward you; but on the other hand you also say that they are not fully reliable. Then your and my disagreement, based on the idioms used by logicians is that I am convinced regarding legality, essentiality, absoluteness, resonability; whereas you add together with them possibility, generality and inconsistency. In this matter, if those teachers and students of Arabic schools who can take a decision; even those gentlemen who have a positive opinion about Maulâna Maudûdî, while keeping their positive opinion intact, decide with justice, I shall be very pleased.

*“You consider the decline that has befallen this idol to be my mistake!
O Muslims say with justice it is [a punishment] from God !”*

(Ahle Hadîth Magazine 19th October 1945 C. E.)

1.4 The Maulâna's specific aqîdah [belief]

The seventh part of the series is worthy of the keen attention of the Ahle Hadîth scholars because the aqîdah of Maulâna Maudûdî is clearly known; that he considers hadîth as a tafseer [exegesis] of the Qurân; may Allâh reward him. Then why did I add this number in the series? It is our objective to give its answer in this number. First listen to the virtuous Maulâna's aqîdah in his words:

“The glorious Qurân is sufficient for ones guidance. In it, that correct knowledge is available in whose light, a man can walk on the straight path; and in it all those principles have been stated on which Allâh's chosen religion is based. But to benefit from that knowledge, two things are necessary; the first one that the student has a special intention to benefit and is aware of those fundamentals that are essential for

understanding the Qurân. Secondly a teacher should be available who is an expert in this skill, who explains the points of the book of Allâh, explains the correct meaning and connotation of the verses, demonstrates the commands by himself acting upon them, and implements the laws in practical life and thus establishes their detailed procedure. The first requirement relates to each persons own self. As far as the second requirement, then Allâh himself has arranged it. Along with the book of Allâh, the Messenger of Allâh (ﷺ) was sent with the intention that he fulfill the need for expertise in the skill. What ever he (ﷺ) has told and taught as a teacher, is likewise from God. It is not appropriate to call it 'different from the Qurân'. Whoever is a denier of its need, and calls the Qurân sufficient, in the sense that, to understand it and to act according to it, there is no need for the knowledgeable and practical guidance of Prophet Muhammad (ﷺ); is in fact saying that only the revelation of the Qurân was sufficient. Exalted God; may Allâh protect us; has performed this futile action by appointing a messenger along with it.” (Tafhîmât Page 338).

Respectable viewers, through the words of Maulâna Maudûdî, the following phrase of the negators of hadîth will be looked upon with surprised eyes and heard with amazed ears, regarding what his eminence has said:

“Exalted God; may Allâh protect us; has performed this futile action by appointing a messenger along with it.”

Negators of hadîth will say in reply that the meaning of messenger itself is the one who conveys the message. The term ‘Messenger’ is derived from ‘conveying’ the Qurân. How can the understanding of one be imagined to be separate from the other. How was it possible that the message reaches and the messenger does not reach. Anyway this will be a debate between you and the Ahle Qurân [particular sect that negates the Hadîth]. Based on what I have understood about your meaning, I present what is in my conscience. I have understood that the meaning of this

extract of yours as; and it is so, that the Qurân is a text complete, and the hadîths of the prophet (ﷺ) are its exegesis like a complete explanation. That is why, any one of them can not be separate from the other. It is totally true. May Allâh reward you! Qad baqiya! khabâyâ fil zawâyâ [Surely there is still a lot of things hidden in the corners.]

[Translator's note : Below the writer proves that sometimes the hadîth gives a new command on its own and is not necessarily an explanation of the Qurân]

First : Refer to the verse of the Qurân

(حُرِّمَتْ عَلَيْكُمْ ... وَأَخَوَاتُكُمْ مِّنَ الرِّضْعَةِ ... ﴿٢٣﴾)

"Forbidden to you [for marriage] are and your foster sisters". (Sûrah Nisa 4, verse 23)

From this verse it is very clear that if a boy has suckled the milk of any woman along with her daughter then, she is forbidden for him, being his foster sister. However the maternal aunt of this girl should not be forbidden for the boy based on the explanation of the verse, but in the light of the hadîth she is forbidden.

Based on this interpretation, if a boy and a girl have drunk the milk of the same woman, then that girl will be considered as included in the foster relation as explained in the verse. But why will the marriage of that boy's father, paternal uncle and maternal uncle be prohibited with that girl ? Because the tafsîr [exegesis] includes that meaning which is carried by the text [of the hadîth].

[The following paragraph is only for scholars who understand Arabic Grammar and are also familiar with books of logic like Kâfiya together with its explanation – Sharih Jami.]

As an example, I present the text of 'Kâfiya' e.g. the words 'wudi'a li ma'na mufradin'. Sharih Jami has presented the explanation by presenting the text as marfu [mufradin] and majrur [mufradin] without any

hesitation. But when he wanted to present the explanation as mansub [mufradan], a doubt was created because, it did not have the pre requisite for the nasab condition. That is why he presented the third condition with regret. He did not present any regret for majrur and marfu because for both the conditions, mufrad met the pre requisites [first as a khabar and second as a sifat]. In short if the context of the text supports the condition, then the explanation can be done accordingly. Dissimilar conditions can not be included in the explanation. Fa afhum la allahu daqîq [Understand it because it is intricate].

The relations discussed above are prohibited on the basis of a marfû hadîth (chain of narration reaches Prophet Muhammad (ﷺ)). Thereupon Prophet Muhammed (ﷺ) has said. The foster relation prohibits [marriage] like the blood relation prohibits. Please tell us whether this hadîth is an explanation of the verse or is a new command. Bayyinû Tûjarû [Inform and be rewarded].

Secondly the venerable verse”

وَأَنْ تَجْمَعُوا بَيْنَ الْأُخْتَيْنِ

"[it is prohibited] that you combine together two sisters [in marriage].."
(Sûrah 4, Nisa verse 23)

Allâh speaks the truth. I draw your attention to the question that the word 'sister' does not include the paternal aunt and the maternal aunt. The injunction, that is found in the hadîth, that it is not allowed to combine together a woman with her paternal aunt [in marriage to the same man]; similarly it is not allowed to combine together a woman with her maternal aunt; is it an explanation of the verse or a new command?

Thirdly the venerable verse

الزَّانِيَةُ وَالزَّانِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِّنْهُمَا مِائَةً جَلْدَةٍ

“The adulterer and the adulteress, strike you each one of them [with] a hundred lashes” (Sûrah Nûr 24, verse 2)

In this verse, the punishment for the woman and the man who commit adultery has been prescribed as hundred (100) lashes. It is mentioned in the hadîth, that if a woman or a man has been married once, then the act of adultery is committed by them, then their punishment is stoning to death. Is this hadîth its explanation or a new rule?

Fourthly the verse

وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا

“The male thief and the female thief, cut off their right hands.....” (Sûrah Mâidah 5, Verse 38)

The value of the stolen object that is stipulated in the hadîths is equal to one fourth of a dinar or ten dirhams. How can this restriction enter into the explanation of the verse? This verse is general, whether the robbery is of paise or rupees, whether it is of one dinar or hundred (100) dinars.

I have presented these few examples. If comprehensively all the examples are written, then it will become a considerably voluminous book. But we according to the rule of good discourse; state what is less and authenticated; sufficing on a few examples. This is according to the late Mirzâ Ghâlib:

*“Do not give so much length to the letter O Ghalib, write in brief.
So let the anguish be grim, while expressing the unfairness, alas of
separation.”*

In answer to the question of the negator of Hadîth, where you have silenced him by calling Hadîth as the exegesis of the Qurân, you have done very well. In response to my examples, accept Hadîth as an

established Hukme Shar'i [canonical law] and also become fond of it. So that I get the opportunity to say

"Who says that there will be a split between you and me.

This rumor must have been floated by some enemy."

Published in the Ahle Hadith magazine dated 26th October 1945 C. E.

1.5 Deviation from following the Sunnah [way of Prophet Muhammad (ﷺ)]

Now we reproduce that extract from which it is clearly apparent, what is the school of thought of the virtuous Maulâna. The conclusion of this extract is that, he does not consider each act of Allâh's Messenger (ﷺ), as a mandatory way to be acted upon. And in addition, with regards to the definitions pertaining to Sunnah and Bidah [innovation] that are prevalent among the Ahle Hadîth scholars, the virtuous Maulâna does not adhere to them. To our amazement he does not himself provide an alternative definition. Therefore the following extract from the circulated magazine "Tarjumân e Qurân" is worth the attention. O spectators read absorbedly. His eminence says:

"I reject those understandings of the definitions of Usvah [practice], Sunnah [tradition] and Bidah [innovation]; [and] I consider them a reason for distortion in the religion; those that are commonly prevalent among you gentlemen [jurists and muhaddithîn]. Your opinion that since the Prophet (ﷺ) had a long beard; having a similarly long beard is the Sunnah [tradition] of the Messenger or Usvah [practice] of the Messenger; this carries the meaning, that you consider the habit of the Messenger as that exact Sunnah, for initiating and establishing which the Prophet (ﷺ) and other Prophets PBUT have been appointed. But for me, this is not a correct understanding of the Sunnah. Not only this, but I hold the belief that to pronounce such things as a Sunnah and then to insist on following them, is a severe type of innovation and is a dangerous distortion of the religion (note 1), due to which very bad results have been appearing earlier, and there is a danger that they will also appear in the future." (Tarjumânul Qurân. Volume 26, number 403, 605. Page 274. May and June Edition, 1945 C. E.)

Note 1 : O readers remember these words. Because these are the matters which are under discussion and are the contentions that are causing the dispute.

The words that the scholars use regarding the definitions of these terms are available in the books of principles. By Usvah they mean the practices of the Prophet. This word has also appeared in the Qurân. Thereupon the commandment is:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ

Indeed in the Messenger of Allâh you have a Usvah Hasanah [good example of actions].... (Sûrah Ahzâb 33, Verse 21)

On this basis, the Sahâbah [companions] used to ask the Azvâje Mutahhirât [chaste wives] about the actions that the Prophet (ﷺ) performs when he is in his house. They replied "He works in the service of his family members" – Narrated by Bukhari. The intention of the Sahâbah in asking this question was that we shall also perform those actions in our houses that the Prophet (ﷺ) performs so that the Usvah Hasanah is completely implemented.

[Whereas the sahâbah were eager to know even those actions which Prophet Muhammad (ﷺ) performed in his house, Maulâna Maudûdî is obliquely attacking the sunnah of beard which Prophet Muhammad has publicly asked Muslims to grow].

The definition of Bidah [innovation] among the scholars of Hadîth is the same as explained in the Hadîth below:

“Whoever performs something in this code of ours, which is not part of it, then it is rejected.” (Narrated in Mishkât Sharif.)

Thus, surely this is Bidah. Usvah and Sunnah, both are the same thing. The gist of both is as follows:

“Whatever the Messenger of Allâh did, peace be upon him.”

What Maulâna Maudûdî should have done was, that after expressing his rage at these definitions, he should have presented his own definitions. But he has done what some poet had done. The poet

composed the following couplet regarding a priest against whom he had a quarrel:

*"People say that the priest is an angel.
My claim regarding him is also that he is not a human being."*

The issue remains that, then what is he? It is in the stomach of the poet.

Similarly Moulana Maudûdî has done a master stroke by not providing his contributions towards those definitions. If he had provided, then we would have also pondered over them. Now you have saved yourself according to the Persian Proverb:

"You did not say anything [specific], what has anybody got to do with you."

With a very angry tone, you have frightened us regarding the bad results of following those definitions. In response, what can we say, except as below:

*"O preacher, at least understand this much in your heart,
That we are ignorant about lakhs of things, but could we be more
ignorant than you too."*

When Maulâna Maudûdî may have expressed the demerits of those definitions, that are in his mind, then we will also reply to them, or accept them. Right now we consider these demerits to be the ghost to frighten children.

Many years ago there was an Islâmîc gathering in Âgrâ, which was attended by speakers from various schools of thought. There were Sunnîs as well as Shiâs. There were also Ahle Hadîth like me. In order to kindle interest in following the Sunnat, I spoke gently that "Whatever the Prophet (ﷺ) did, do it without hesitation; and if he did not do something, you also don't do it." As in my heart, there was hatred for the prevalent innovations, the following words were unintentionally uttered from my mouth "If the Prophet (ﷺ) had made tâziyas [mockups of Karbala episode], then you also make them. If he had not, then you also forsake them". The Shiâ group was also present in that

gathering. One of their outstanding speakers was also present. How could he remain quiet on hearing this principle. He came to the stage after me. He praised the Prophet (ﷺ) a lot. He magnified him very much. He said as his conclusion "How is it possible that whatever such a Prophet has done, we can also do". He meant that we should be released from the responsibility of following the Sunnah. On the contrary we should be left free. We should be allowed to include whichever rituals in the religion. On hearing this, I said that Allâh has stated aptly:

﴿أَيَحْسَبُ الْإِنْسَانُ أَنْ يُتْرَكَ سُدًى﴾ (٣٦)

"Has the human being thought that he will be left neglected (unaccounted)" (Sûrah Qiyâmah 75, Verse 36)

Now I inform you that the opinion that Maulâna Maudûdî has expressed in this extract that we are discussing; actually it is the Hanafi School of thought. In the books of principles such as "Nûrul Anwâr" [light of lights] etc. it is written that the Prophetic actions are of two types: Sunane Hudâ [the traditions for guidance] and Sunane Zavâ'id [the additional traditions]. Sunane Hudâ are those actions which are types of worship, and one obtains reward for performing them. And Sunane Zavâ'id are those actions which are performed, not with the intention of obtaining rewards, but as a habit. Consequently they classify the following Prophetic actions in that category: To lie down for a short while on the right side after praying the two sunnah rakats of the morning prayer; To sit a short while before rising for the second and fourth rakats, which is called the "Jalsah Istirâhah" [sitting for rest]; To eat something before going for the Eid ul Fitr prayer; To go for Eid Al Adha prayer without eating anything. Many similar Prophetic actions are classified as Sunane Zavâ'id by the Hanafis. For the Muhaddithîn, all such actions are Sunane Hudâ. From the custom of the Sahâbah, it is known, that as far as possible, they used to not forego/ignore any action. It is narrated regarding Ibn Umar, may Allâh be pleased with him, that during the journey between Makkah and Madînah, he used to always dismount from his camel at a particular location and used to

sit for urination. On being asked, he replied that I had seen the prophet, peace be upon him, sitting here.

*“You are beloved to me, whereas Layla was beloved to Majnûn,
These are personal views, personal choices.”*

We do not object to this School of thought of Maulâna Maudûdî. Infact we are happy that he has expressed his school of thought in clear words. Though he has not given the reference about the group which adopts this school of thought. Maybe he did not remember. If one reads the glorious Qurân carefully, he will clearly understand that the meaning of the venerable verse :

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي

“Say that if you love Allâh, then follow me (Muhammad ﷺ)”
(Sûrah Âli Imrân 3, Verse 31)

encompasses all Prophetic actions due to the vastness of its meaning. It does not allow the categorization of Sunane Hudâ and Sunane Zavâ'id to remain. Whereas it says with a loud voice:

*“If you want to be a true lover, then forego lineage,
In this path, saying so-and-so is son of so-and-so is irrelevant.”*

Ahle Hadîth Magazine, November 1945 C. E.

1.6 Taqlîd and non Taqlîd.

Without a doubt, the word Taqlîd, carrying the famous meaning, is found neither in the Qurân nor in the hadîth; but it is an idiomatic word used by the scholars who developed rules. Since the time when the discussion regarding Taqlîd had been initiated in India; the meaning and definition of this word has been published more than enough. The summary of all those definitions is that Taqlîd means "To accept the religious ruling of somebody other than the Prophet (ﷺ)

without knowing his supporting evidence". Such a definition is found in books of rules such as "Musallam As Thubût".

For examples, two people visit a scholar to question him and ask that what is the ruling regarding reciting the Sûrah Fâtihah behind the Imam? Is it mandatory or prohibited? That respected priest pronounces that it is mandatory; or it is prohibited. The one who follows the jurist merely on the basis of these words is his muqallid. And if they ask him the basis of his ruling; and that jurist presents a verse of the Qurân or a hadîth as his basis then they are not muqallids. Whether the edict is favoring the mandatory recitation of Sûrah Fâtiha or prohibiting it; that is not the discussion. Because the command of Allâh and that of his Messenger (ﷺ) is an evidence. That is why the author of "Musallam Al Thubût" has written in clear words :

"To revert to the Messenger is not Taqlid."

Because the speech of the Messenger is not dependent on the speech of anyone else. On the other hand it is a confirmation of the saying:

"The Proof of the arrival of the sun is the sun itself."

After this introduction, the edict of Maulâna Maudûdî is worth listening. He says:

"In Islâm, actually, there is no Taqlid except that of the Messenger of Allâh. And the taqlid of the Messenger of Allâh (ﷺ) is on the basis that what ever he said was according to the will of Allâh and his command. Otherwise, really, there is no law maker and commander other than Allâh. The reality of the obedience of the Imâms [religious leaders] is only that, those Imâms investigated the commands of Allâh and the Messenger. They learned from the verses of the Qurân and the Sunnah [traditions] of the Messenger, the ways to be followed in worship and dealings. And they derived the rulings on individual matters based on

the principles of the Shariah [Islamic legal system]. Therefore they are not by themselves the ones who enjoin and forbid. Nor are they themselves, the ones who shall be followed and obeyed. On the contrary, for a person who possesses no knowledge, they can be a trustworthy source of knowledge. Furthermore, for a person who does not possess a mature vision of Allâh's commands and the Sunnah of the Prophet (ﷺ), and he is not able to derive the branch [secondary laws] from the basic principles by himself; such a person has no alternative than to follow the path shown by any one of the scholars and Imâms whom he trusts. If someone follows them with this consideration, then there is no scope for objection over him. However if someone considers them, by themselves to be the ones who enjoin and forbid, or if someone obeys them in a way that can be done in the case of an enjoiner or a forbiddler; meaning he considers deviating from a path established by one of the Imams similar to deviating from the religion; and if an authentic hadîth or clear verse of the Qurân is found against one of their rulings; even then he insists upon following his Imâm, then without a doubt, this is shirk [worship of anything or anyone other than Allâh]."

— Tarjumân Al Qurân, months of Ramadhan and Shawwâl, 1263 Hijri, Page 86.

In this extract, if the virtuous Maulâna has not committed a mistake, then definitely he has committed an inadvertence and forgetfulness. Since the definition of taqlîd in the idiomatic usage of the scholars of principles have been foresaken by him. Or he has forgotten that based on those definitions, nobody can be a muqallid of the Messenger. That is so because Taqlîd is named as ignorance of the heart. Hujjatul Islâm, Imâm Ghazâlî writes in the book 'Mustafâ' that "that taqlîd does not attain the status of knowledge". So if someone hears a matter regarding the Messenger (ﷺ) and follows it, he has acquired the knowledge of the actual evidence. How can he be a muqallid? The virtuous Maulâna has committed an inadvertence. Because he has not considered that for the scholars of principles, taqlîd has the status of ignorance. And for the

scholars of philosophy, it signifies incompetence. *Fafhum fa innahû daqîq* [understand it because it is intricate].

In short, following the Messenger of Allâh (ﷺ) is compulsory and mandatory. Taqlîd is neither compulsory nor mandatory, infact it is not permissible to call his (ﷺ) obedience as taqlîd. Otherwise it will undoubtedly mean that the Khulfa-e-Rashidîn [rightly guided successors] and remaining respectable companions, may Allâh be pleased with all of them, were all muqallids. If this were so, then why would a senior Sûfî Maulâna Rûmî write a couplet regarding any Muqallid:

*“The Muqallid is like a sick child
Even though he debates and presents intricate proofs.”*

(Extract from Mathnawî)

A few years have passed since I had a discussion with the courtier of taqlîd – my honorable friend Maulvi Murtadhâ Hasan Deobandî. Which was being printed in the newspapers "Ahle Hadîth" and "Al Adl" from Gujranwala. – Note 1.

Note 1 : This topic was later made into a periodical named "Tanqîd-e-Taqlîd" [criticism of Taqlîd].

His eminence had created a new concept that the first non muqallid was Satan, who had asked the Lord the reason for prostrating to Adam. I was amazed even at that instant when I heard this, that why has our addressee become oblivious of their books of principles, about which they have great pride; that he is terming Satan as a non muqallid because he asked the Lord a reason. He does not ponder that ‘what can be a greater reason than the command of the Lord.’?

During a Deobandî gathering in Amritsar, Maulvi Khair Muhammad had mentioned the same concept while answering me; which made me

more surprised. In the end, I was consoled by the remark of Imam Ghazâlî that Taqlîd does not have the status of knowledge.

The status of the Mujtahidîn [jurists] mentioned my Maulâna Maudûdî is correct, that they are not the creators of laws, but they are the interpreters of laws. But the issue of making common ignorants as their muqallids [blind followers] is worthy of thinking deeply.

Because it means, or it leads to the conclusion that the questioner should definitely declare one of the Imâms as his mandatory guide. However this is not a religious issue, whereas in reality, a common person should inquire about the issue from whichever scholar who is available. Therefore, Shaikh Ibn Hammâm's quote has been registered in 'Raddul Mahtâr Shâmi' that "in the earliest period it was customary for the common person to inquire about the verdict from any jurist he liked in the city".

In our opinion there is a difference between these two questions. The words of the first question are, that the inquirer asks "O respected priest ! what is the command of the Lord and his Messenger regarding this issue?". The words of the second inquirer are "O respected priest ! what is the verdict of the Hanafî school of thought regarding this issue?"

May the virtuous Maulâna let us know, the words of which question are correct in his consideration, and the words of which are wrong. We consider the words of the second question to be wrong. Because that inquirer has from the beginning accepted the Hanafî school of thought as being mandatory to be followed. Even though this is not the reality. On the contrary, what is mandatory to be followed is the doctrine of the Lord and the command of the Messenger. Thereupon the command is

اَتَّبِعُوا مَا أُنْزِلَ إِلَيْكُمْ مِّن رَّبِّكُمْ وَلَا تَتَّبِعُوا مِن دُونِهِ أَوْلِيَاءَ

“Follow that which has been revealed to you from your Lord, and do not follow masters other than Him.....” (Sûrah Al Â'râf 7, Verse number 3)

If I give a friendly advice to Maulâna Maudûdî then most probably there will not be a complaint, that regarding the matter of Taqlîd, he may peruse the books "Mayârul Haq" by Maulâna Nazîr Hussain Dehelvî and "Al Irshâd" by Maulvi Abul Yahyâ Shahjahânpurî. Then the matter of taqlîd and non taqlîd will become very clear to him. For the moment, on this matter, I suffice on the following :

“Sometime at leisure, hear it, long is my story.”

Ahle Hadîth Magazine, 9th November, 1945 C. E.

Chapter 2

The Issue regarding the Imâmat of the Ahle Hadîth Masjid in Malerkotla

And the principled judgement of Maulânâ Abul Kalâm Azâd (رحمۃ اللہ علیہ)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Since some time, a serious dilemma has developed within the Ahle Hadîth Jamât in Malerkotla. The crisis was prolonged to the extent that the police had to intervene to maintain peace. And finally to improve the situation and defuse the crisis, the issue was handed over to three individuals. The three gentlemen who have been appointed have informed me regarding the details of the issue and have written that both the groups in the Jamât desire that the issue be presented in front of me. Whatever you will decide, will be implemented without hesitation or reluctance. I wrote to them - each of the two groups should send one of their trusted representatives to Delhi so that I may know the point of view of each group. After that, whatever result I will reach, I will write and send it.

After a few days, the three individuals informed me that each group actually conducted a gathering of their organization and have selected two individuals. One group has appointed Babu Muhammad Shafî Sâhab as their representative, and the other one has selected Master Kifâyatullâh.

On 22nd August 1954, both the gentlemen came to Delhi and met me. Both gentlemen had brought their written statements, which I took. Together with the details, they also delivered verbal speeches, which I

listened to. After considering the issue from all the perspectives, the result which I have reached, I pen it and send it.

2.1 Basis for the crisis

The issue which precipitated the crisis is that, what should be the attributes of the Imâm [prayer leader] and Khatîb [preacher] of an Ahle Hadîth Masjid. And whether the present Imâm Maulvi Muhammad Amîn Sâhab Mubâarakpurî should be retained at this post or he should be relieved.

There is a masjid of the Jamâte Ahle Hadîth in Malerkotla whose management is in the custody of the Ahle Hadîth Organization. The Organization had decided that for the post of Imâmat [leading prayers] and Khitâbat [preaching] of the masjid, such an Ahle Hadîth Scholar should be appointed who can teach according to the Qurân and the Hadîth. And that he should be a preacher of Tauhîd [One-ness of God] and Sunnat [traditions of Prophet Muhammad (ﷺ)]. Two years ago, Maulvi Muhammad Amîn Sâhab arrived at Malerkotla and was appointed at this postion. The praiseworthy Maulvi Sâhab is affiliated to the Jamâte Islâmî. He made this post a means for preaching and propagation of the thoughts and fundamentals of the Jamâte Islâmî. And this situaton gradually intensified to the extent that all his preaching, guidance and physical efforts were focussed on the preaching and propagation of the Jamâte Islâmî. Jamâte Islâmî's center was established and a Baitul Mâl [house of wealth meaning public treasury] was also opened.

Due to this situation, discord appeared in the Jamât Ahle Hadîth. One group did not like that the Imâmat of the masjid be converted into an instrument for the invitation and propagation of the Jamâte Islâmî. They had the opinion that the Imâm of the Masjid should be a preacher of exclusively the Ahle Hadîth Group's thoughts and objectives. It wants that Maulvî Muhammad Amîn Sâhab be relieved

from this service. The other group is a supporter of Maulvî Sâhab. It insists that the praise worthy Maulvî Sâhab continue as the Imâm.

Finally this schism widened to the extent that two groups were formed in the Masjid. One group prays behind Maulvi Muhammad Amîn Sâhab and the other group prays behind another – Maulvî Abdullâh Sâhab. In the last Ramadhân a new quarrel was initiated; meaning that which group shall pray first during the congregational prayers. At this, emotions were excited to the extent that the fear of clashes and disturbance to peace was created; and the police had to intervene. The police arrested thirty five individuals from both groups under section 107/151 and produced them in the court. After the first hearing, the court adjourned the proceedings and three individuals were appointed, in order to try to improve the situation.

Muhammad Shafi Sâhab came on behalf of the group that opposes the existing Imâm. Master Kifâyatullâh Sâhab came on behalf of the group that supports him.

2.2 The decision

This dilemma has raised a fundamental question which we ought to answer. The question is that, whether it is suitable to make the position of Imâmat [leading prayers] and Khitâbat [sermonizing] of an Ahle Hadîth Masjid a medium for the invitation and preaching of another religious or political movement? And looking at the objectives of the Ahle Hadîth Jamât, whether doing so would be appropriate or not? After deeply considering the issue from all sides, the conclusion that I have reached is that, it will not be appropriate to do so. Not only so, but I think that if the door for this issue is not closed immediately, then in the future it can be the source of different types of difficulties and disturbances in the Ahle Hadîth Jamât. Today the question has been raised regarding the Jamâte Islâmî. Tomorrow some other Imâm Sâhab will arrive and he will convert the mimbar [pulpit] of the masjid into a

platform for the invitation and propagation of another political or religious movement. The result will emerge that the Imâmat of the Masjid will become a mere game of the political and religious movements of the times. And the Ahle Hadîth Jamât will not be able to preserve its creed and principles.

People have the option, if they wish, to take interest in the political and religious movements active in the country. But to convert the Imâmat of the Masjid into its working instrument can not be appropriate in any way. The pulpit of the Masjid is solely for the propagation and inculcation of the Qurân and the Sunnah. It should not be converted into a platform for the propagation of other movements. If we do so, it will be a dangerous step for the Jamât.

Bâbû Muhammad Shafî has also written in his statement that certain thoughts and opinions of the Jamâte Islâmî are objectionable and the scholars have refuted them. I do not consider it necessary to delve into them. In my consideration, the issue is only that as a matter of principle, is it suitable to make the position of Imâmat of a Masjid a means for the propagation of any political or religious movement? If doing so, by principle is not suitable, then there is no more need remaining to participate in this debate, that the movement about which the question is now being raised, how is it? And what are its thoughts and opinions? Whatever they may be, but the position of Imâmat should not be made a means of their propagation.

In his statement, Master Kifâyatullâh Sâhab has stressed on this point, that Bâbû Muhammad Shafî Sâhab's opposition is not solely due to the Jamâte Islâmî but is due to some personal reasons, and he has narrated some episodes in this relation.

I did not consider it necessary to investigate those episodes because the question is not the opposition or un-opposition of individuals, but it is regarding principles. Let us assume that Muhammad Shafî Sâhab is

opposing the present Imâm based on some personal considerations, but the real question, by custom remains, that should the Imâmat of the Masjid be made a means for the propagation of any movement, or not?

I have reached the conclusion that Maulvî Muhammad Amîn Sahab should be relieved from that service, and in his place such an Ahle Hadîth scholar should be appointed who gives education of the Qurân and the Hadîth based on the Ahle Hadîth approach; who preaches Tauhîd [oneness of Allâh] and Sunnah [traditions of the Prophet (ﷺ)]; and who has no relationship with the prevailing political and religious movements. If the appointment of such a gentleman can not happen immediately, then as of now Maulvi Abdullah Sâhab shall provide this service untill the services of a more capable person are obtained. In the end, I request both the groups, that whatever has already happened should be forgotten at one stroke and based on the order "Innamal Mu mi nû nal ikhwah" [verily the believers are brothers] standing shoulder to shoulder, make a new beginning in refreshing and reestablishing the relationship of brotherhood.

Abul Kalâm Ahmad Azâd.

From : Ahle Hadîth Newspaper, Delhi, Issued on 15th October 1953 C. E.

Chapter 3

The Imâmat of the Ahle Hadîth Masjid in Malerkotla

The impressions of Maulânâ Muhiyuddîn Ahmad Qasûrî Sâhab (رحمۃ اللہ علیہ)

In sequence of a dispute regarding the Ahle Hadîth Masjid in Malerkotla, the verdict of Maulâna Abul Kalâm Azâd, may Allâh give him a long life and increase his blessings, was published in "Al Itisâm" [firm grip]. The decision in short was that the Masjid belonged to the Ahle Hadîth Jamât. Its Imâm Maulvi Muhammad Amîn Sâhab was a supporter of the Jamâte Islâmî. Taking advantage of the Imâmat of the Masjid, the virtuous Imâm started the propaganda of his Jamât. He started encouraging people towards its membership and establishing a 'Baitul Mâl' [house of wealth meaning public fund]. Some Ahle Hadîth brothers objected to it. On this, a division was created in the Jamât and the Jamât was split into two groups. And the opposition and partisanship grew to such an extent that the intervention of the local court and the police became necessary. Considering the religious and sectarian nature of the issue, the local authorities persuaded the two groups to refer this crisis to the Hazrat Maulâna. Thereupon, it was done accordingly. Acting as a knowledgeable and learned Judge, the Hazrat Maulânâ obtained written statements from both the groups that the Maulânâ's decision would be acceptable to them.

Hazrat Maulânâ's judgement has been published in "Al Itisâm" [firm grip] dated 15th October 1954 C.E. There is no need to reproduce it fully. This judgement has got a historical significance and whereas at once, it is a clean and shining evidence of the extreme love of justice, clarity, understanding of the issue, integrity of thoughts, upright nature of the judge; at the same time it provides immense light and guidance for the

courts of the day in similar crisis and disputes requiring judgements. And for the Jamât Ahle Hadîth, it is a lesson of great guidance that they should not appoint in their responsible positions, any man who does not comport to their ideals, and who is not able to fully cooperate with them. A person whose interest is in another Jamât, if appointed at the position of Imâm in our Masjids, or the position of administrator in our organizations, or the position of chief lecturer in our schools and lecture halls, how can he work wholeheartedly in this privilege?

3.1 An example worth imitating

Those days when I was in Calcutta, and used to publish the Newspaper "Iqdâm" [steps/measures], Maulâna Âzâd used to lead the prayers of the two Eids in the Fort William ground. If I am very cautious in presenting my estimate, even then the number of people used to exceed 1 lakh [one hundred thousand]. In those days, trouble makers, the majority of whom were 'Ahle Bida' [people of innovation] and evil people, had tried to create a commotion. Even though their number was less than salt in wheat flour, the Maulâna stopped leading the Eid prayers. Even though dozens of delegations came to meet him, which included some of the prominent personalities in Calcutta, he excused himself.

3.2 The decision of the Maulâna

Now if you look at the decision of the Maulâna with care and impartiality, you will notice that in the case under consideration, he has taken the basics of the matter. And he has ignored all the sub-issues, which in fact are the branches of the same big tree. Meaning the custody of the masjid, and it is obviously the right of the Ahle Hadîth Jamât. It is possible that there are some Ahle Hadîth individuals present in the opposing group. But if they leave their group and join another group, although this inclusion may be based on how much ever pious and noble intentions, their situation is the affirmation of the principle "Innahum minhum" [verily they are from amongst them]; and they are no longer suitable for inclusion.

3.3 Haq ba haqdâr rasîd [The rights are given to the rightful claimants]

Thus the verdict of the reverent Maulânâ, may he be in His [Allâh's] shade, in accordance to the maxim "Innallâha Yamurukum an tuwaddul amânâta ilâ ahlihâ [Verily Allâh commands you to return the trusts to their owners] is extremely correct, really appropriate and is based on justice and impartiality. Based on the custody of the Masjid, he has given the authority for selecting the Imâm to the Ahle Hadîth Jamât in Malerkotla; and in fact this is how it ought to be.

3.4 The path of justice in the matter under consideration

For a while, you may contemplate that what should have been the way of justice in the matter? Has the Maulâna digressed from the path of justice while delivering his judgement? Or while arriving at this judgement, has he inadvertently ignored basic principles and ordinances?

3.5 The real issue is regarding custody

In this known matter, the real question was regarding the custody of the Masjid. As is obvious, the Masjid belonged to the Ahle Hadîth. Only the Ahle Hadîth Jamât was its custodian. That is why, the right for appointing or relieving the Imâm was only with that Jamât. Assuming that the local Ahle Hadîth Jamât appointed Maulâna Muhammad Amîn Sâhab on the post of Imâmat based on a positive supposition. But later when certain issues arose, the Jamât needed to take a second look at its decision and it relieved him from the post. So what was the discrepancy in it, and why was such an uproar and commotion created about it? On the contrary, the fact is that when Maulâna Muhammad Amîn realized the circumstance that his followers feel abhorrence in praying behind him, then he should have himself discarded the burden; and if there is any truth in the narration that the virtuous Maulvi Sâhab had in the beginning of this litigation,

relinquished the position of Imâm, then definitely he has done a noble deed and he has been saved from the warning stated by the Messenger of Allâh (ﷺ) – (as in an authentic Hadîth). If this is the situation, then the commotion and uproar raised by the members of the Jamâte Islâmî makes us even more sad and astonished.

Al Itisâm [the Firm Grip], Lahore, 31st December 1954 C. E

Chapter 4

Maulânâ Maudûdî's interpretations in the light of the Qurân and the Hadîth

Hazrat Maulânâ Hâfiz Muhammad Gondhalvî (رحمۃ اللہ علیہ)

This matter is clear as day-light that the religion; which is the name of the collection of beliefs, acts of worship, morals and customs; is derived from four things – (1) The Book of Allâh, (2) Hadîth Sharîf, (3) The Ijmâ [consensus] of the Ummah based on the book and the sunnah and (4) Correct Qiyâs [derived interpretation]. Among these, the foundation is the Book and the Sunnah [or hadîth meaning the traditions of Prophet Muhammad (ﷺ)]. Ijmâ [consensus] and Qiyâs [derived interpretation] branch out from these two. The Book of Allâh is the text and the hadîth is its exegesis and explanation. Ijmâ [consensus] in reality is the name of the course of action. Qiyâs normally is explained as intricate inference. The Muhaddithîn possess a vast grasp in retaining and interpreting hadîth. In the description of practical matters and in discerning the hierarchy of the commands, the balance is tilted in the interpreters favor.

The scholars of hadîth consist of both the Mujtahidîn [casuists / interpreters] and senior Muhaddithîn. They are divided into two categories – the first one is the Ahle Takhrij [interpreter] and the second one is the Ahle Hadîth.

The group that adopts the following attitude while evaluating and understanding differing issues; that firstly one should refer to the Book of Allâh then the Hadîth [traditions of the Prophet (ﷺ)]; because the basis of consensus is also these two things; thereafter one should refer to the statements of the Sahâbah [Companions of the Prophet (ﷺ)]; if their statements are in agreement, then it is adopted, otherwise that statement will be

adopted which is closer to the Qurân and the Sunnah; if the answer is not found even here, then that statement will be adopted where there is no difference between the actual and its branch; this is the Ahle Hadîth methodology.

[Translator's note: All major issues required for the guidance of humanity are found in the Qurân and the Hadîth. Some other issues are not mentioned because Allâh chose not to specify them based on his infinite wisdom so that the scholars can discuss based on the details of the situation.]

And the group that in the context of issues [and their solutions], refers to any Mujtahid [casuist / interpreter] and searches for the answers of differing issues based on their path, he is called an Ahle Takhrij [interpreter]. This interpreter, by and by, becomes associated with one of the earlier Mujtahids.

Because the Ahle Hadîth adopt a holistic approach in their inferences; meaning they do not approve the path of interpretation of a selected Mujtahid [casuist / interpreter], on the contrary, in investigating the true nature of the situation, they adopt the same sources which were the way of working of the Mujtahid. That is why they do not describe [derived] components as a permanent Shariah [doctrine].

[Translator's note : Meaning the interpretation of issues not found in the Qurân and the Sunnah should be done based on a detailed investigation of that particular situation. The judgement, once pronounced, should not apply to other partly similar situations because the details and needs will differ from case to case and from era to era].

Yes, in case of need, on the basis of the dominant supposition, they take benefit of the interpreters route [by adopting his interpretation]. As a matter of fact both groups are desirous of the same objective; meaning they wish to know the will of the law giver.

As there are two types of approaches in the Ummah [Muslim Nation] regarding inference – the first being Ahle Hadîth and the second Ahle Takhrij [interpreters]; similarly there are two types based on fundamentals – the first one is the Ahle Haq [followers of truth] and the other Ahle Hawâ

[followers of desires]. Ahle Haq are those whose fundamentals are based on the Book, the Sunnah and the consensus. Ahle Hawâ are those whose beliefs include the adopted practices of Kashf [divine inspiration], opinion and philosophy. And they reinterpret those verses & Hadîths, which in their opinion are contradictory to intellect, [their] divine inspiration and philosophy.

With respect to politics also there are two groups – the first one are the Ahle Haq [followers of the truth] who in this matter, turn towards the Book and the Sunnah; the other group instead of following the Book and the Sunnah, try to copy the administration of Europe and Russia. In politics these are the Ahle Bâtil [followers of falsehood]. Ahle Hadîth, Hanafis etc proclaim the Qurân and the Sunnah as the core for politics. They only differ on the way of inference. In both groups, the strict followers of their sects are few; the violators are many. The scarcity and abundance is in different proportions.

4.1 Sectarianism among Muslims

In order to be called or to become a Muslim, Islâm did not establish anything other than Islâm itself as a centre. It did not depend upon any race, family, color, country and language. Even to the extent that Hijrat [migration] and Nusrat [help], due to which the names Muhâjir [immigrants] and Ansâr [helpers] had evolved and had created a customary distinction, could not establish a separate group which could replace Islâm. Similarly God-consciousness and abstinence can not be called the basis of such a group. On the contrary only Islâmîc belief can be called the central basis, which is clearly established by the Book and the Sunnah.

Even though action is mandatory, its obligation is not equivalent to the obligation of belief. That is why it can not be called the centre of the Muslim nation. Here action means to struggle. It does not mean the obligation of obedience because the obedience of obligations [mandatory actions] is indispensable for belief and salvation [from hell].

4.2 Usage of the name Islâmîc Jamât [Group]

Now if any sect arises with an exclusiveness, that differentiates it from other sects, then in this situation, a universal name used instead of a name having an exclusive meaning, does not have any purpose. Hence in this situation, any new sect does not attain the right to name its group as an Islâmîc group. Thus any sect that names its group as the Islâmîc Jamât [group], actually calls groups other than itself as un Islâmîc; meaning their groups are not Islâmîc groups; like the Maudûdî sect nowadays; that considers itself to be the purest form of Islâm and designates itself by the name Islâmîc group [Islâmî Jamât].

The negation of other sects from the name 'Islâmî Jamât' [Islâmîc group] that is necessarily understood due to their adoption of the name; its reiteration is also found in some of their literature; from which the status and position of other sects in their opinion is known.

In their notion, the argument [clear evidence] has been established over the Indian Muslims – now they have only two ways [choices] – either they accept this movement or reject it like the Jews.

For example you will find in volume 2, page 13 of Rûdâd [Short Description of the] Jamâte Islâmî.

“On this occasion I want to say something with utmost clarity and it is – the emergence of this type of a call in a Muslim Community, like this call of ours, puts it to a very severe test. As long as certain scattered fragments of the truth mixed with falsehood kept reaching; a Muslim Community had a valid reason to not accept it and not support it; and its excuse continued to be acceptable. But when the entire truth is totally unveiled and is placed in front in its pure form; and the community claiming to be Islâmîc is invited towards it; then it

becomes inevitable for it that either it supports it; and rises up to perform that service; which is the single purpose for the creation of the Muslim Ummah; or it rejects and takes the position that the Jewish Community has taken before them. In this situation, besides these two paths, there is no scope remaining for a third path for that community.”

Maudûdî Sâhab has presented his view point regarding the acceptance and rejection of his movement. Now the special status and objective of that movement is presented below in his own words. He says :

“The movements have been generally arising in the Muslim Community and the ones that are currently in action; firstly the principal difference between those movements and this movement shall be kept in mind. Firstly they have made some portion of Islâm or some objective from the worldly objectives as a foundation of their movement but we in fact are rising with Islâm and the real Islâm; and so the complete Islâm is our movement.

Secondly their groups have been organized on the model of various worldly associations and parties; but we are adopting the same administrative code for the organization that in the beginning belonged to the organization established by the Messenger of Allâh – Peace be upon him.”

-Rûdâd [Short Description of the] Jamâte Islâmi

From his writing quoted above, we understand that Maulâna Maudûdî Sâhab's call in his opinion is a complete call. Similarly the invitation of other creeds is also complete because each creed from the Islâmîc creeds; whether it is Sunni or non – Sunni, Ahle Hadîth or Hanafi, includes everything in its religious constitution. But in Maulâna Maudûdî's opinion, the invitation of any other sect is not complete. Perhaps he is thinking that since they [other sects] do not have an organization; they merely have sermons after sermons; that is why their

actions have no role in their flowering and fruition [own success] and establishing the 'Hukûmate Ilâhiya' [Government of the Lord]. Even in case there is an organization [in other sects], then its purpose and furthestmost action for establishing the 'Hukûmate Ilâhiya' [Government of the Lord] is merely invitation and propagation. The answer of this doubt will be discussed later. Here the intention is to only convey that using the name "Islâmî Jamât" [Islâmic group] is sarcastic to other sects; that they are unIslâmîc; infact there is an insinuation that they are like Jews.

After this short customary discussion, we write certain things about Maudûdî's views. Since thirteen hundred years the Ahle Sunnat have held the understanding that acts of worship include salât [obligatory prayers], fasting, Hajj, Dhikr [recitation of God's attributes], recitation of the Qurân and other acts of devotion. But Maudûdî Sâhab has given them a low status. He has called something else as the real worship. And he has called those actions as rehearsals in the training course.

4.3 The series of mistakes originating from the wrong understanding of worship

Worship is the real purpose of the birth of a human being; as is mentioned in the Qurân:

﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ﴾

“And I created not the jinn and mankind except that they should worship me.” (Sûrah 51 Al Dhâriyât, verse 56.)

And it is the purpose and ultimate objective for the appointment of the Prophets, may they be blessed, and the basic theme of the revealed books [Qurân, Bible, Torah etc]. That is why, a stumble [wrong step] in understanding this issue, leads to a wrong understanding between two opposing realities of îmân [faith] and kufr [apostasy]. And this very misunderstanding in knowledge becomes the reason for misguidance in the system of actions. Due to which since the early era the Khawârij

[killers of Ali Bin Abi Tálib, may Alláh be pleased with Ali] and Mutazila stumbled and sentenced all the greats as permanent residents of hell. And some of them went to the extreme, saying that, if anyone did not comport to this belief, then war is compulsory against him. And some of them progressed even further and said that the one who did not fight against such people was also an apostate.

This mistake is of such a gravity that due to it, the nature of a person's struggle is changed. That is why we have found it necessary that the reality be clarified so that the common people and the elite, who in reality are like the commoners, do not commit this mistake. Though we do not have so much expectation from certain opponents and their unshakeable blind followers, that they endure the burden of introspection and consideration; but certain investigators who have got entangled in it due to outward [superficial] appearance, if they resort to introspection and consideration, then they will receive assistance in understanding the reality. Wa mâ alainâ illal balâghul mubeen [And there is no (responsibility) on us except to convey clearly].

4.4 The Hazrat Maulânâ [Maudûdî] writes as follows while establishing the initial vision of the Movement

"In order to progress towards this primary objective, the correct path is the one that was adopted by the Messenger of Alláh (ﷺ). Meaning that people be invited towards the guidance and the true religion. Then those people who accept this invitation and dedicate their servitude and obedience solely for Alláh, and stop mixing obedience of others along with the obedience of Alláh; and make the law of Alláh the law of their life; a strong group be made comprising of such people. Then this group should conduct a great struggle using the common moral and material means available at its disposal in order to establish the true religion; until obedience of all those that are other than Alláh, and whose continued survival is based on obeying them; the power of all of them is broken; and [finally] that same guidance and the true religion is able to dominate the whole system of obedience." — 'Musalmân aur maujuda siyâsi

kashmakash' [The Muslim and the present political competition / uncertainty] Page 116, 117.

In this passage, the adopted path is called the correct one on the basis that it is the path adopted by the Messenger of Allāh. It is true. But he did not discern regarding this path that it was adopted among which people and under which circumstances. Can there also exist an alternate path of action, according to which work can be done.

That is why I intend to make it clear that the path that He (ﷺ) had adopted was applicable to the initial call; when the non believers are addressed. But in the present situation, the call is towards reformation of the condition; wherein the addressees are the Muslims. In both these conditions, there is a difference in the nature of the invitation. Mûsâ's (ﷺ) invitation to the Bani Israîl [descendents of Israel] was a reformative invitation. He did not divide his community [into obedient and disobedient people as proposed by Maulāna Maudūdî]. On the contrary he organized all of them whether they were pious or unpious. And for each tribe, he assigned a representative from within itself. The condition of those representatives was such that out of twelve only two remained steadfast [to conduct holy war against the Palestinians]. Musa (ﷺ) appealed:

فَافْرُقْ بَيْنَنَا وَبَيْنَ الْقَوْمِ الْفَاسِقِينَ

“So create a separation between us [Mûsâ, Hârûn & 2 loyal representatives] and the disobedient nation [All the rest of the Israelis] .” (Sûrah Maidah 5, Verse Number 25)

Allāh said:

فَلَا تَأْسَ عَلَى الْقَوْمِ الْفَاسِقِينَ

“So do not grieve over the disobedient nation.” (Sûrah Maidah 5, verse 26)

And in the Banî Israel there were also such people who asked Mûsâ to appoint a diety [object of worship] for them.

أَجْعَلْ لَّنَا إِلَهًا كَمَا لَهُمْ آلِهَةٌ

“Make for us a diety like they have dieties.” (Sûrah Al A'râf 7, Verse 138)

And some said:

لَنْ نُؤْمِنَ لَكَ حَتَّى نَرَى اللَّهَ جَهْرَةً

“We will not obey you [O Mûsâ] unless we see Allâh plainly.”
(Sûrah Baqarah 2, verse 55)

And many people kept worshipping the calf. And they were on the verge of murdering Hârûn ؑ

وَكَاذِبُوا يَقْتُلُونَنِي

“And they were about to kill me.” (Sûrah Al A'râf 7, verse 150)

And they used to cause grief to Mûsâ ؑ. Till Mûsâ ؑ said:

لِمَ تُؤْذُونَنِي وَقَدْ تَعْلَمُونَ أَنِّي رَسُولُ اللَّهِ إِلَيْكُمُ

“Why do you offend me when you certainly know that I am the Messenger of Allâh to you?” (Sûrah As Saff 61, verse 5)

From this we know that all types of people – pious and unpious were present in Mûsâ's (ؑ) group. He did not pick and select only the best people. From this we know that there is a difference in the reformation of Muslims and non Muslims. When a community is Muslim, then all people [in it] without distinction should be included in the group.

The second lesson that we learn is that, if a Muslim community is enslaved, then one should first try to liberate it. And in the war of independence all types of people – pious and unpious can be included. Because in reality the foundation of all corruption is slavery. That is why it should be given priority. What Musa (ﷺ) initially told Fir'oun was this:

“Arsal Ma a nâ Banî Isrâîl” – Send off with me Banî Israel.

The Messenger of Allâh (Muhammad) (ﷺ) has also included sinners in his group. Even though he has not designated them as deserving to be among the first who will achieve salvation. It is found in a hadîth:

“Three things are from the bases of faith. (1) The one who says Lâ ilâha illallâh [there is no diety besides Allâh], do not act against him. Do not call him a disbeliever based on a sin (except certain sins that make one a disbeliever), and do not expel him from Islâm based on an action (except certain actions that expel a person from Islâm). (2) And Holy war has been established since my appointment till the time that the last group of my Ummah will fight against Dajjâl. The cruelty of a tyrant (ruler) and the fairness of a just (ruler) will not be able to stop it. (3) Belief in destiny”. – From Abû Dâûd collection of hadîth.

In fact, even the munâfiq [hypocrite] is included in the visible rituals of the shariah [laws of Islâm]. Even though in the hereafter, he will be in the lowest [deepest] level of the fire. A Muslim is his inheritor; and he is his inheritor [a Muslim son is the inheritor of the wealth of a hypocrite father and vice versa. Even though a Muslim son is not the inheritor of a polytheist father and vice versa]. Their nikâh [marriage contract] is not void. In war, he remains with the Muslims. Maudûdî Sâhab has avoided looking at all these matters.

4.5 Primary mistake of the movement influenced by [flawed] logical relationships

What you have adopted at the inception of [your] philosophy, is found neither among the intention and purpose of the commandments nor real knowledge. It is merely one of those objects that creates a nature that is predisposed to absorb a particular color. It is allowable to pursue them till the time that they have not essentially reached a contradiction against authentic Islâmic sources of knowledge. Otherwise it becomes a forward camp of disbelief and apostacy.

4.6 The nature of the logical relation

He says that:

“Islâm is not merely a collection of scattered thoughts and scattered types of actions; as if different things are brought from here and there and collected together. On the contrary it is an organized system, whose foundations are laid on a few principles. Starting from its big pillars and continuing into its minor components, everything has a logical relation to its basic principles.”

4.7 Islâm’s political stance

At another location he states, that :

“Religion is actually another name for government. Shariat [Islâmic rules] is the rule of that government. And worship is the adherence to its rule and control.” – Khutbât Page 217.

And he says regarding prayer, fasting, dhikr [praising Allâh]:

"This is the reality of this worship; about which people have misunderstood that it consists merely of prayers, fasting, praising Allâh and tahlîl [saying La ilaha illallâh]; moreover it has no relation to worldly matters. Whereas actually fasting, prayers, Hajj and obligatory charity and praising Allâh and mentioning his perfection are an exercise and training course in order to make people capable of that great worship."
– Tafhîmât, Page 56.

From the above writings, we understand the following things:

- (1) All the Islāmīc injunctions have a logical relation
- (2) If there is no logical relation, then they will become scattered thoughts.
- (3) The logical relation is dependent on the above mentioned pattern.
- (4) Prayer, fasting, praising Allāh and tahlīl [saying La ilaha illallāh] are a training course for worldly matters.
- (5) Obedience to commands has a major significance in worldly matters.
- (6) Shariat means the laws of government.
- (7) Worship means adherence to its control and rule.
- (8) Religion means government.

[Below Maulāna Hafiz Muhammad Gondhalvi analyses the above views]

(1) Religion is the name of the collection of basic beliefs, types of worship, morals, [behaviour during] interactions etc. If one understands about its components that they are useful in improving the matters related to this world and the hereafter; then the mentioned logical relation enriches them. And if one considers, that improving them [those components] leads to success in the hereafter and this world, then he is creating a logical relation between them. For a logical relation [to be achieved] it is not mandatory that someone should attempt to link them to each other by a particular type of relationship. People have misunderstood due to Maudūdī Sāhab's mistake that the relation that has come to his mind is the only correct one; there is no other relation besides it; and that it is mandatory to have a relation. This mistake is of that kind, like some people nowadays divert from the apparent meaning of the Qurān, and adopt such a remote meaning, which is not supported by the meaning stated by the pious predecessors. On the contrary it is merely a vague form of new interpretations and associations. Even though, as a from of support, they can be tolerated to some extent; but to mention them in order to create a continuity in the explanation of the Qurān is a type of distortion. There is no doubt that

in the disagreement regarding the existence or non existence of an inter relationship between the episodes found in the Qurân; the correct statement regarding it is that there is an inter relationship. But in order to prove an inter relationship, one should not make any type of change in the apparent meaning of the Qurân. This is because the exegesis of the Qurân is evident from the previous predecessors and the relation that these people state is not transmitted from them. Thus it is essential that they should not mention an unproven matter in such a way that it necessitates an alteration of an established fact. The situation of 'logical relation' is the same. It should not be introduced in this way between the various injunctions of the Qurân and the sunnah; as has happened in this mentioned logical relation; where prayers, fasting, praising Allâh, mentioning His perfection, and tahlîl [saying la ilaha illallâh] is called secondary and minor types of worship.

Because Maudûdî Sâhab looks at all the issues through the same glasses; its effect is clearly seen in all his writings whether their relation is with politics or with group building.

When one mentions 'Tajdîd' [renewal], even there, because the earlier renewers did not do any notable change in the actual religion (government), he does not see any thorough renewer. He finds its model only in the movement of Maulâna Ismâil the martyr, may Allâhs mercy be on him and his leader Sayyid Ahmad Barelvî may Allâhs mercy be on him; because they had established the model of an Islâmîc Government, even though they were unsuccessful in the end.

(2) He says that if there is no logical relation, then these Islâmîc commandments will be scattered thoughts; meaning that in the case of a logical relation, they will be real and realistic commandments; otherwise they will be only theoretical. If any commandment is seen according to Maudûdî's view, it becomes a reality. Otherwise it remains a thought. In reality, in the absence of a logical relation, dispersion is created among them; when there is no common theme to join them.

Then the absence of the knowledge that could bind them together does not necessitate their rejection.

(3) Maulâna Maudûdî in his opinion has understood the following type of logical relationship between Islamic principles & pillars and the smaller components: (i) Islâm is an economic and political system of administration, (ii) Prayers, fasting, praising Allâh etc. are a training course, (iii) As regards belief, the rule is mentioned that only Allâh is the ruler and the one worthy of obedience.

Therefore he writes:

"In short I want to instill in your mind that the call of Islâm towards monotheism and worship of God did not merely mean an invitation towards a religious belief; similar to the invitation of other religious creeds; but in reality it was an invitation towards a mass revolution. Its blow directly strikes those classes who adopting the religious color became 'Purohīts' [Hindû top priests], or adopting the political color became kings, noblemen and rulers, or adopting the economic color become money lenders, mahâjans [Hindi word for money lender], land owners and monopolists in order to enslave the general population." – Tafhîmât, Page 67

At one place he writes:

"Indeed in the context of Islâm, the hurdle that has made this thing a major hurdle, is this – our soulless religiousity which is nowadays being understood to be Islâm. The first fundamental flaw of this soulless religiousity is that the beliefs of Islâm have been kept as merely assertions of a religion. Even though it is the logical basis of a complete philosophy of assembling people and a regulator of culture. And similarly its acts of worship have been relegated to the position of 'pûja' and 'tapassyâ' [Hindi words for prayer and penance]. On the contrary they are the means for strengthening and stabilizing its intellectual and moral foundations; on which Islâm has built its system for organizing people. The result of this act of distortion is that, people are not able to anyhow

understand that after all, what is the need of those beliefs and acts of worship for running a political, economic, cultural programme."

— 'Musalmân aur maujuda siyâsi kashmakash' [The Muslim and the present political competition / uncertainty] Page 3.

After understanding this logical relation, Maudûdî Sâhab has understood Islâm in this way: he has started with the very foundation of the foundations, namely the noble statement 'Lâ ilaha illallâh'. [There is no true diety except Allâh] (i) He has called 'ilâh' as 'diety' (which is the famous meaning). (Note 1 : The compiler Hakîm Ajmal Khân notes that Maudûdî Sâhab intends that Ilâh means ruler.) (ii) And he has adopted 'obedience' as the meaning of 'worship'. (iii) Because obedience means the fulfillment of commands, that is why he has interpreted the outcome, that rulership is exclusively for Allâh. (iv) The center of the way of life organized by the Prophets, Peace Be upon them, is this same belief. From this he understood that the real reason for the arrival of the Prophets, PBUT, was the establishment of the Hukûmate Ilâhiyah [God's government]. (v) And real worship is in trying to establish it. The pillars of Islâm which are forms of pûja pâth [Hindi words for prayer] are not the actual worship; but are a training course for the actual worship.

Because the reason for the assignment of the Prophets, Peace be upon them, is the establishment of the Hukûmate Ilâhiyah [God's government]; that is why the real goal of the mujaddid [renewer] sould also be the same, i.e. to brighten Islâm with a new beginning from the crowd of ignorance.

[Below Maulânâ Hâfiz Muhammad Gondhalvi continues the analysis of Maulânâ Maudûdî's views]

From this, the outcome is derived that the position of the renewer is vacant. At this juncture it is important to analyze, what is the real meaning of worship. Is worship only obedience.

"Worship" in reality is the name of a special veneration; it means that veneration which is accorded with the belief; that the revered one is the reliever of my difficulties or the provider of my needs. The relief of difficulties and provision of needs shall be achieved by an unseen divine power [according to both monotheists and polytheists] or unfailing intercession [according to polytheists].

It is in the Qurân:

﴿وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ﴾ (٦٠)

And your Lord has said "Call me, I will accept for you" (your supplications). Indeed those are proud from worshipping me, will be entered in hell, disgraced. (Sûrah Ghâfir /AL Mumin 40, verse 60)

First in the beginning of the verse, calling i.e. supplicating has been mentioned. And in the end of the verse, it [calling] is termed worship. It means that the veneration whose objective is relief of difficulties and provision of needs, is worship. It is in the noble hadîth:

"Addu'au huwal ibâdah" – meaning calling [supplicating], it is the worship!

Similarly it is mentioned at another location [in the Qurân]

﴿وَمَنْ أَضَلُّ مِمَّن يَدْعُوا مِنْ دُونِ اللَّهِ مَنْ لَا يَسْتَجِيبُ لَهُ إِلَى يَوْمِ الْقِيَمَةِ وَهُمْ عَنْ دُعَائِهِمْ غَفِلُونَ﴾ (٥٠) وَإِذَا حُشِرَ النَّاسُ كَانُوا لَهُمْ أَعْدَاءً وَكَانُوا بِعِبَادَتِهِمْ كَافِرِينَ﴾ (٦١)

"And who is more astray than the one who calls on [invokes] besides Allâh, such as will not answer him till the Day of Resurrection, and

who are unaware of their calls to them. And when mankind are gathered [on the day of Resurrection], they [deities besides Allāh] will become their enemies and will disown their worshipping.” (Sûrah Al Ahqâf 46, verse 5& 6)

In this verse, supplicating has been mentioned at the start and then it is interpreted as worship. From this also we understand that the reverence adopted for supplicating is worship. But it does not mean all types of requests. On the contrary it means those requests which can be fulfilled only by Allāh. As is mentioned in this verse; that their dieties are unable to provide it; meaning that only Allāh can provide it. And linguistically worship means absolute humility; as is elaborated by Zamakhshari and others. Hâfiz Ibn Qayyim, may Allāh be pleased with him, and others have defined it as "ghâyatul muhabbati ma a ghâyatidh dhulli" [Extreme love with extreme humility]. But extreme humility is elated to the heart; meaning one loves the diety by giving him the status of having unseen divine power or unfailing intercession. Thus the devotion which is based on the mentioned beliefs will be worship. Therefore it is not correct to call obedience as worship. But it should be taken to mean puja pâth [Hindi terms for worship]; or special devotion which has been discussed. Obedience is not worship because worship is exclusively for Allāh. As is stated in the Qurân:


﴿وَسَلِّ مَنْ أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رُسُلِنَا أَجَعَلْنَا مِنْ دُونِ الرَّحْمَنِ

ءَالِهَةً يُعْبَدُونَ ﴿٤٥﴾

And ask those of our messengers whom We sent before you: “Did We ever appoint deities to be worshipped besides the most Gracious [Allāh]?” (Sûrah Zukhruf 43, verse 45)

It means that Allāh did not convey such a command, through any Prophet, that anyone else other than Himself be worshipped. Meaning

that there is no diety other than Allâh. Only Allâh the most Exalted ought to be worshipped. Worship of another is not permissible either solely or in combination [with Allâh]. At another location He says:

﴿وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَّسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ﴾


*And We sent no messenger before thee but We inspired him, (saying):
 There is no God save Me (Allâh), so worship Me.*
 (Sûrah Al Anbiya 21, Verse 25)

At a third location he says:

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ

Your Lord has decreed, that you worship none except Him.
 (Sûrah Isra / Banî Israîl (17), Verse 23)

At a fourth location He states:

أَمَرَ أَلاَّ تَعْبُدُوا إِلَّا إِيَّاهُ

Who has commanded you that you worship none except Him.
 (Sûrah Yûsuf (12), Verse 40)

But obedience of others is also allowed; as we learn from the following Verses:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ

وَأُولَى الْأَمْرِ مِنْكُمْ

O you who believe! Obey Allâh, and obey the messenger and those of you who are in authority. (Sûrah Al Nisâ (4), Verse 59)

In this verse, in addition to Allâh, a person is commanded to obey the Prophet ﷺ and the ruler. The obedience of the Prophet ﷺ is necessary because he is the Messenger. And obedience of the ruler is necessary in those matters for which he is responsible. If his command is against the Islâmîc Law, then his obedience is prohibited. In all, the obedience of another is also possible in a particular way. But the worship of another is not at all permissible; as is known from the above verses. One should remember that the correlation between obedience and worship is that of common and special; meaning obedience is common and worship is the name of a special reverence. Every reverence is not worship. Similarly each obedience is not worship.

4.8 The difference between the slave and the worshipper.

The meaning of a slave is a servant. The term slavery is derived from the term service. And the meaning of a worshipper is a devotee. And it is derived from worship. And worship means devotion, deification and special veneration. Some people infer from the following verse that slavery and worship are synonymous:

أَنُؤْمِنُ لِبَشَرَيْنِ مِثْلِنَا وَقَوْمُهُمَا لَنَا عَابِدُونَ

[Firoun and his courtiers said] Shall we put faith in [prophethood of] two mortals like ourselves, and whose folk worship us? (Sûrah Muminun 23, Verse 47)

In this verse, the Israeli nation has been termed as worshipper; even though they used to merely serve Firoun. Thus [as per their argument], slavery has been termed as worship.

4.9 The reason for the error

The reason for the error is that the term ‘slave’ has been considered [by Maudûdi and some others] as synonymous with the term ‘obedient’; and this meaning has been considered to be the actual meaning. However there is disagreement regarding the interpretation of this verse. Some people have [rightly] considered ‘worship’ in its literal meaning because Firoun used to force the Israelis to worship himself; as is known from the phrase of the Qurân ‘wa ilâhatak’ – (he avoids) your worship [Sûrah Al Â-râf 7, verse 127]. Thus in this case the previous inference is not valid. Some people [a third group] have similarly termed obedience as worship; but [for them] obedience is metonymous [closely associated] in meaning with worship; implying that the linguistic meaning of worship is not obedience; but metonymously obedience has been called worship. However in this condition also the inference is not valid; because this application is metonymous, not actual. Zamakhshari has explained this in his book ‘Kashshâf’. Thus the inference from this verse [by Maudûdi and his group] is based on ignorance from the reality.

4.10 The second reason for the difference between worship and obedience

There is unanimity between the Ahle Sunnah scholars on the issue, that sins are of two types – the first one are those that can be forgiven without repentance. If the resulting punishment takes the form of hell, it will be for a limited duration; after which a person will be released and finally he will be admitted into paradise. In the second category are those sins where the punishment is permanent and eternal. There is neither hope of release nor there is chance for forgiveness without

repentance. This type of sin is denoted by them as apostacy, polytheism and severe hypocrisy. Thus the first type of sins are other than these; meaning the practical mistakes of a believer, which he commits after believing and are excluding apostacy and polytheism. Examples include lying, backbiting, bad deeds, disobedience of parents, cruelty to orphans, false witness, false oath etc.

They infer from the following verse of the Qurân :

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ

Allâh forgives not [the sin of] joining other gods with Him: but He forgives whom He pleases other sins than this. (Sûrah Al Nisâ 4. Verse 116)

It is also known from the Mutawâtir ahâdîth [successively/widely narrated prophetic traditions] that for eventual release, it is essential to be guilt-free from the sins of polytheism, apostacy and hypocrisy. A person will be released from hell if there is even a minor level of faith in his heart.

However this distinction becomes void if obedience is called worship; because according to the same argument, for each sin, a person obeys himself; and so he will be worshipping his own desires. And because the worship of anything other than Allâh is polytheism, each sinner will be a polytheist. And the punishment for polytheism can not be forgiven; but is permanent and ever lasting. This is not the doctrine of the Ahle Sunnah but it belongs to the Khawârij and the Mutazilah. They say that one who commits a major sin and dies without repenting will always remain in hell; because as per the Khawârij he is an apostate; and for the Mutazilah he is not a believer.

[Below the author explains the types of commands due to the wide misinterpretation by Maulana Maududi and his group of the verse – “The command rests with Allâh only” – Sûrah Yûsuf 12, Verse 40]

The term ‘Hukm’ [command] is applied with various connotations:

- (1) Takwîni command [from the Arabic command 'Kun' meaning be !]: In this universe, only Allâh has the authority. His authority is called the takwîni command; as is mentioned in this verse:

إِنَّا لَخُكْمُ إِلَّا لِلَّهِ

The decision rests with Allâh only (Sûrah Yûsuf 12, Verse 40.)

- (2) Shar'ii [religious] command : It includes that command which classifies any action as either mandatory or prohibited based on its benefit or harm in the hereafter.
- (3) Aqlî [logical] command : It includes that command either whose benefit is established or its harm is highlighted based on logical reasoning; or it is declared mandatory or prohibited based on its worldly results. The Hissî [based on expected results] command, Tajurbî [based on experience] command and Haddathî [based on situation] command are closely related to it.

Thus a person who believes that worship is actually obedience, while rituals [prayers, fasting, zakât, Hajj] are its practical form; or they are a training course for obedience; and he declares that within obedience, real worship consists of abiding by those commands which establish a unified system between people; then inevitably for such a person a great form of worship will be to devote his entire efforts in obeying and complying with the laws of the established Islâmic government. If an Islâmic Government is not established, then his main objective and great worship will be the efforts required to establish it. And he will be obligated to collect the necessary resources, criticize the dwellers of hermitages, while adopting the acts of Islâmic worship to the extend necessary and considering them merely as a means. He will consider the following types of people as the ones who are ignorant of the real worship and who deserve to become objects of ridicule:

- The ones who are engrossed in Prayers, charity, Hajj and recitation of the Qurân without being sufficiently engaged in the establishment of the Islâmic Government
- The ones who do not analyze the prevailing situation and accordingly do not actively participate in it.
- If the Islâmic Government has been already established but its leadership is not pious; and he does not become engaged like them in establishing the righteous leadership based on 'that' logical reasoning.

And a person who [rightly] thinks that worship means those few acts of veneration namely prayer, fasting, Hajj, charity, dhikr [praising Allâh] and recitation of the Qurân; then he will try to engross himself, as far as possible, in those acts and he will try to avoid being involved in the other obligations. If an Islâmic government is already established, then he will not try to forment rebellion in it; and he will not fight against and confront the rulers. If an Islâmic Government is not established, then in addition to still being engrossed in his real objective of the worship of Allâh, he will not be ignorant of his temporary duty; meaning that if a chance is visible to establish an Islâmic Government then he will try to support the cause to the extent possible. But he will still consider worship as his real objective. If the ruler or the king is on the wrong path then he will try to provide guidance to the extent possible. At the same time, he will be primarily engrossed in recitation of the Qurân, dhikr, prayer, and fasting.

It is stated in the Qurân:

﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿٥٦﴾ مَا أُرِيدُ مِنْهُمْ مِنْ رِزْقٍ وَمَا أُرِيدُ أَنْ يُطْعَمُوا ﴿٥٧﴾ إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ ﴿٥٨﴾﴾

*I created the jinn and humankind only that they might worship Me.
I seek no livelihood from them, nor do I ask that they should feed Me.
Lo! Allâh! He it is that gives livelihood, the Lord of unbreakable
might. (Sûrah Al Dhâriyat 51, Verse 56 to 58)*

In these verses, human efforts have been divided into two parts: the first one is worship and the second one is the adoption of the sources and means of income namely manufacturing, trading, agriculture, service, labor etc. The meaning of the verse is that the human has been created for worship; he has not been created to remain engrossed in sources of income. Even though during times of need, it becomes inescapable to adopt them; but they can not be conferred the status of worship; meaning these things in their true form are not worship. Nevertheless from the point of view of obedience, they have the capacity to become worship based on the principles mentioned above. At a second place it is stated:

﴿فَاصْبِرْ عَلَىٰ مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ
وَقَبْلَ غُرُوبِهَا وَمِنْ أَآنَائِ اللَّيْلِ فَسَبِّحْ وَأَطْرَافَ النَّهَارِ لَعَلَّكَ
تَرْضَىٰ ۝ وَلَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِنْهُمْ زَهْرَةَ
الْحَيَاةِ الدُّنْيَا لِنَفْتِنَهُمْ فِيهِ وَرِزْقُ رَبِّكَ خَيْرٌ وَبَقَىٰ ۝ وَأْمُرْ أَهْلَكَ
بِالصَّلَاةِ وَأَصْطَبِرْ عَلَيْهَا لَا نَسْأَلُكَ رِزْقًا نَحْنُ نَرْزُقُكَ وَالْعَاقِبَةُ
لِلتَّقَوَىٰ ۝﴾

*Therefore (O Muhammad), bear with what they say, and celebrate the
praises of your Lord before the rising of the sun and before the going
down thereof. And glorify Him some hours of the night and at the two*

ends of the day, that you may be well pleased. And strain not your eyes toward that which We cause some wedded pairs among them to enjoy, the flower of the life of the world, that We may try them thereby. The provision of your Lord is better and more lasting. And enjoin upon your people worship, and be constant therein. We ask not of you a provision: We provided for you. And the sequel is for righteousness.

(Sûrah Tâhâ 20, verse 130 to 132)

In this verse also, one is enjoined to perform dhikr and prayer whereas the adoption of sources of income has been excluded from the obligatory actions.

Similarly it is stated at one place:

﴿وَأَصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ وَلَا تَعْدُ عَيْنَاكَ عَنْهُمْ تُرِيدُ زِينَةَ الْحَيَاةِ الدُّنْيَا وَلَا تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُ عَن ذِكْرِنَا وَاتَّبَعَ هَوَاهُ وَكَانَ أَمْرُهُ فُرْطًا ﴿٢٨﴾﴾

Restrain yourself along with those who call unto their Lord at morning and evening, seeking His Countenance; and let not your eyes overlook them, desiring the pomp of the life of the world; and obey not him whose heart We have made heedless of Our remembrance, who follows his own lust and whose case has been abandoned. (Sûrah Al Kahaf 18, verse 28)

In this verse also one has been asked to remain in the company of those who praise their Lord in the morning and evening meaning those who say “Subhan Allâh”, “Wal Hamdulillah”.

At one place it is stated:

﴿فَسَبِّحْ بِحَمْدِ رَبِّكَ وَكُن مِّنَ السَّاجِدِينَ ﴿٩٨﴾ وَأَعْبُدْ رَبَّكَ حَتَّىٰ
يَأْتِيَكَ الْيَقِينُ ﴿٩٩﴾﴾

But hymn the praise of thy Lord, and be of those who make prostration (unto Him). And worship your Lord till the Inevitable comes unto you. (Sûrah Al Hijr 15, verse 98 & 99)

In Tafsîr Ibn Kathîr, it is found, that Prophet Muhammad, (ﷺ), stated
“Allâh has not commanded me that I collect wealth and become a trader; but He has told me that I glorify and praise my Lord and prostrate (unto Him) and be engrossed in His worship till I die.”

From the above quoted verses, it is known that the real purpose of a person's life is worship; and the meaning of worship is prayer, fasting and dhikr [stating praise of Allâh].

It is stated in the noble hadîth:

“Islâm is based on five pillars: to bear testimony that there is none worthy of worship besides Allâh and that Muhammad is His slave and Messenger, to establish the [obligatory five] prayers, to pay the zakat [obligatory charity], perform Hajj and fast during the month of Ramadhân.” – Narrated by Bukhârî and Muslim.

Jibrail [Gabriel], (ﷺ), asked Prophet Muhammad (ﷺ): *“what is Ihsân [Great goodness]”*. He, (ﷺ), replied : *“You worship Allâh, as if you are looking at Him”*. – Narrated by Bukhârî & Muslim.

From this hadîth also it is known that indeed worship means veneration [not obedience as claimed by Maudûdî and his followers].

The purpose of establishment of an Islâmîc Government is also that, it facilitates worship; as is known from the verse of Istikhlâf [succession] below:

﴿وَعَدَ اللَّهُ الَّذِينَ ءَامَنُوا مِنكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي
الْأَرْضِ كَمَا أُسْتَخْلَفَ الَّذِينَ مِن قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي
أَرْتَضَى لَهُمْ وَلَيُبَدِّلَنَّهُم مِّن بَعْدِ خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي
شَيْئًا وَمَن كَفَرَ بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ ﴿٥٥﴾﴾

Allâh has promised such of you as believe and do good work that He will surely make them to succeed (the present rulers) in the earth even as He caused those who were before them to succeed (others); and that He will surely establish for them their religion which He has approved for them, and will give them in exchange safety after their fear. They worship Me. They ascribe nothing as partner unto Me. Those who disbelieve henceforth, they are the transgressors. (Sûrah Al Nûr 24, verse 55)

Towards it's end it is stated "they worship me": Allâh will make them the next rulers in fulfillment of His promise.

At another location it is stated:

﴿الَّذِينَ إِن مَّكَّنَّاهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَءَاتَوُا الزَّكَاةَ وَآمَرُوا
بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ ۗ وَاللَّهُ عَاقِبَةُ الْأُمُورِ ﴿٤١﴾﴾

Those who, if We give them power in the land, establish worship and pay the poor-due and enjoin kindness and forbid iniquity [evil]. And Allâh's is the sequel of events. (Sûrah Al Hajj 22, verse 41)

Worship and obedience are similar in their ultimate effects; meaning the establishment of both leads to success and the discarding of both

leads to harm; even though there is a difference in the extent of harm in both cases.

And in the habit of the affairs of the world, often the objective is the reformation of the world. But the real objective of worship is not the reformation of the world but the betterment of the world and the pleasure of God. Yes it is inevitable that as a result of worship, certain such benefits are obtained in the worldly matters, that provide some amount of reformation in the worldly affairs even though, that is not the goal.

4.11 The real goal of worship and also its other benefits

In reality, worship is for the expression of that instinctive urge, that Allâh has placed in humans since their birth. The human has been created in such a way that his spiritual development is closely associated with worship. Through worship, the capacity to enter paradise together with the privilege to view Allâh and the temperament to avoid becoming the fuel of the fire is created; as has been explained earlier.

The avoidance of worship leads to spiritual blindness, and the disposition to become the fuel of the hell and the lack of qualification to enter paradise is created. In addition to this primary goal, the other benefits that are obtained through worship are mentioned below. Prayer cleans the rust accumulated on the heart that makes the heart blind, and thus a particular type of brightness is bestowed upon the heart; due to which a person begins to dislike sins and moderation is created in his lust; and this is beneficial to culture. (The compiler Hakim Ajmal Khân quotes verse of the Qurân that states the benefit of prayer :

إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ ۚ

“And prayer prevents lewdness and evil” (Sûrah Ankabût 29, verse 45)

4.11.1 The medical benefits of prayer

For prayer, cleanliness from filth [external dirt] has been declared as mandatory. One has been commanded to observe sanitation, ablution, bathing and cleanliness. This undoubtedly has a beneficial effect on his health. The five-time discipline reduces laziness and lethargy. Toxins are dissipated from the legs as a result of standing, from the back during ruku [bowing], from all the organs during sajadah [prostration], from the feet during sitting and from the hands during rafu yadain [raising of hands] and folding of hands.

4.11.2 Economic Benefits

As a result of prayer and observing discipline, moderation is instilled in human emotions, which inadvertently have a beneficial effect on economic life; because emotions have a certain amount of effects on economic life.

4.11.3 Political Benefit

Prayer creates awareness of Allāh the exalted, and discipline together with the understanding of ones duties creates the ability to control ones inner self. One beomes habituated to offer sacrifices. These aspects are beneficial and useful in politics.

4.11.4 Social benefit

It is a true consequence, that as a result of congregational prayer, people begin to know each other and on the basis of intermingling; mutual familiarity, kindness and sympathy is fostered. Mutual understanding inevitably leads to awareness of each others needs. Such things strengthen society.

4.11.5 Lesson of Equality

The rich and the poor, the high born and the common folk all stand in the same row without differentiation. The only qualification necessary

to become a prayer leader is to know more of the Qurân and the sunnah [tradition] of the prophet. The one who arrives first, gets the chance to be in the first row. All these affairs impart a lesson of equality.

4.11.6 Religious Benefit

The understanding of Allâh, radiance of the heart, reform of the self, relation with the high angels, love of Allâh; all these are instilled in a person. Such a perfection is created in the soul which is the basis for the ultimate salvation. One's faith becomes strong to the extent that certain individuals reach a very high status in belief.

But there are differences in those benefits. The worldly benefits of worship that have been mentioned can not be called purpose and ultimate goal of prayer because they have no relation to the core of worship. The commonality is in the external act [of worship]. For example the medical benefit of prayer that it leads to the dissipation of toxins from certain parts of the body has no relation to worship meaning special veneration for an entity [God]. But it has a relation to a particular posture of veneration.

The condition of the other listed benefits is also the same. Except the religious benefit regarding which we have repeatedly mentioned that it is the purpose and ultimate goal; i.e. the pleasure of God in this world together with salvation and success in the hereafter.

4.12 The viewpoint of the Maulâna [Maudûdî] regarding the pillars of Islâm.

He states:

“People have been commonly saying that the five pillars of Islâm are testimony of monotheism & Prophethood, prayer, fasting, Hajj [major pilgrimage] and Zakât [obligatory charity]. This has been a common belief of the people and this misconception has lingered since a long time that only these things are called Islâm. And the truth is that, this is a great

misunderstanding due to which the approach and methodology of the Muslims has become completely distorted.” – Kauthar, 9th February 1951, Maudūdī’s speech.

It seems to be the mere opinion of the Maulâna that these things have fortuitously [by chance] become famous as the pillars of Islâm; no authentication is found for them in the book [Qurân] and the Sunnah [tradition of the Prophet (ﷺ)]. Consequently the methodology of the Muslims has become distorted. This is in spite of the fact that even a person having minimal understanding of religious knowledge knows that they are [indeed] the pillars of Islâm. In his Sahîh [authentic book of Hadîth], Imâm Bukhârî has initiated the Kitab ul Îmân [chapter on belief] with this very Hadîth. And in establishing the sequence of the acts of worship [testimony of faith, prayer, fasting, Hajj & fasting], he has declared this hadîth to be the basis.

4.13 The evidence that the mentioned acts are the pillars of Islâm.

It is clearly mentioned in the hadîth that “Islâm is based on five pillars : testimony of belief in monotheism and Prophethood, establishing prayers, paying the charity, fasting during the month of Ramadhân and Hajj of the house of Allâh. This Hadîth is narrated by Bukhârî. In Fatahul Bârî [commentary on the Sahîh Al Bukhârî] they have been called the pillars.

Why have only these [five] acts called Islâm or the pillars of Islâm. Hâfiz Ibn Taymiyah (May Allâh bless him) provided its details in his Kitâb Ul Îmân [Book of Faith]. Its gist is that the meaning of Islâm is obedience. Obligations are of two types: Obligations towards Allâh and Obligations towards the slaves [of Allâh]. Obligations towards Allâh are of two types: compulsory and preferable. Compulsory obligations are of two types: Fardh ain [unavoidable obligations] and Fardh kifâyah [sufficiency obligations meaning those obligations which if performed by a few individuals in a group is sufficient for the whole group e.g if few people in a town become religious scholars, the remaining people are exempt from the same obligation]. Obligations towards the slaves are the

rights of the people and therefore they are the ones to stake a claim. They are recompensed, not on the basis of obedience of Allâh; obedience occurs only during fulfillment of the rights of Allâh, which are mandatory. Further because they are of two types Fardh Ain and Fardh kifâyah; and fardh kifâyah is exempted [from a group] due to fulfillment by a few [in that group]; therefore in effect, obedience of Allâh is derived only from those rights of Allâh that are fardh ain [unavoidable obligations] and they are only these [five] commands.

Thus Islâm is meant to be those acts of obedience of God that are mandatory and wherein there is humility towards Allâh, and these criteria are found only in these [five] commandments.

Even though jihâd [holy war] is the most important commandment; but it is not one of the objectives [of Islâm]; the objective is only the worship of Allâh. In a way jihâd is also an act of worship and in certain situations it becomes the most superior form of worship, but generally it is a fardh kifâyah and a means [refer verse 5:35 of the Qurân]; not an objective.

Why did Maudûdî negate the mentioned commandments as being the pillars of Islâm?

He is of the opinion that:

“The forms of worship are [usually] called religion; and Islâm is not a religion in that sense; but it is a revolutionary concept; it is an economical and political approach. Without an economical and political approach, worship alone does not have any relevance. Actually the mentioned commandments serve the purpose of a training program; and they prepare people for the real worship. Thus it is necessary that the mentioned commandments are not called the pillars of Islâm. Because if they are called the pillars of Islâm, then we will fall into misunderstanding and will begin to consider these acts only to be the real objectives. And the relevance of the real Islâm, which is an economic and political approach, will be diminished. People will solely

consider prayer, fasting, pilgrimage, charity together with the sincere testimony of faith in monotheism and prophethood as essential and remain engrossed in them. And they will meanwhile act on the other commandments considering them to be the necessities of life; not considering them to be the very objectives of life. Actually by putting people in this misconception, religious scholars have distorted the religion. These people repeatedly say the whole day that Allâh said and the Prophet (ﷺ) said such and such; but they are totally ignorant and oblivious from the reality. They are totally unaware of the method of managing an Islâmic movement.”

Thus indeed, this is the very reason on the basis of which Moulana Maudûdî has preferred not to consider the mentioned commandments as the pillars of Islâm. We have earlier already discussed this opinion of Maudûdî and have provided its detailed refutation. And these opinions are wrong in themselves. The real objective of life is worship and in reality these commandments are its major portion. The majority of the remaining things whether they are economical or political, are necessities of life; they are not the objective of life.

4.14 The real purpose for the creation of the human being...

...is these very commandments of faith, prayer, fasting, whereas Jihad [Holy war] etc. are for the reformation of the world, so that worship is facilitated. It is in the Qurân :

لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولِي الضَّرَرِ وَالْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فَضَّلَ اللَّهُ الْمُجَاهِدِينَ بِأَمْوَالِهِمْ

وَأَنْفُسِهِمْ عَلَى الْقَعِيدِينَ دَرَجَةً وَكُلًّا وَعَدَ اللَّهُ الْحُسْنَىٰ وَفَضَّلَ اللَّهُ
 الْمُجَاهِدِينَ عَلَى الْقَعِيدِينَ أَجْرًا عَظِيمًا ﴿٩٥﴾

Those of the believers who sit still, other than those who have a (disabling) hurt, are not on an equality with those who strive in the way of Allāh with their wealth and lives. Allāh has conferred on those who strive with their wealth and lives, a rank above the sedentary [who sit]. Unto each Allāh has promised good, but He has bestowed on those who strive a great reward above the sedentary; (Sûrah Al Nisâ 4, Verse 95)

But when it is declared that the real objective is the establishment of the government of God, then everywhere the approach should be of that nature. That is why, when Moulana Maudûdî began to have this understanding, he did not term any reformer from among the previous ones as a perfect reformer, because the majority of the reformers before him did not try to establish the Government of God. Infact they tried to escape from power. And they did not create a group having the nature of an Islâmîc group. As Moulana Maudûdî says:

“Because I am looking towards the revival of the Islâmîc movement, I have also been required to advance towards my objective according to the same progression that has been indicated above.” – Siyâsi Kashmakash [political competition / uncertainty], part three, page number two.

At another place Maudûdî says:

“One must firstly keep in mind the basic difference between the typical movements that have been launched among the Muslims & the presently existing ones, in comparison to this movement. Initially, their foundation has been laid on some aspect of Islâm or an objective from among the worldly objectives. But we are arising with core Islâm or real Islâm; and the entire Islâm is our movement.” – Rûdâd [Short Description] of Jamâte Islâmî, Section 1, page 5.

4.15 Reformation and Renewal of the Religion according to the views of Moulana Maudûdî

He says:

“In reality, the meaning of reformation is to extricate Islâm from the crowd of ignorance and to illuminate it with a new beginning.” – Tajdid wa Ahyaie Dîn [Renewal & Revival of the Religion].

Then he has stated three types of ignorance – the first as pure ignorance, the second one as the ignorance of polytheism and the third one as the ignorance of abstinence. He has tried to illustrate the effect that the three types of ignorance have on the system of Government. Then he has made futile extrapolations to combine the effects of the three. Then he has described the Islâmîc system of government, in order to present a comparison between the systems erected by the forms of ignorance vis-a-vis the Islâmîc system and thus draw a clear line of distinction between them. He says:

“The foundation of pure ignorance has been laid upon dahriyat [the belief that things happen by themselves with the passage of time] meaning atheism. The inherent nature of this ideology is that a purely materialistic pattern of values is laid on its foundation. It attains the form of state repression wherein the powerful sections devour and exploit the weaker sections. And outside the state boundaries it appears in the form of imperialism, expansionism and genocide of nations.” – Tajdid wa Ahyaie Dîn [Renewal & Revival of the Religion], page 10.”

Regarding polytheistic ignorance, he has written:

“As a result of the preaching by the Prophets – Peace be upon them, wherever people became convinced of the Lordship of Allâh, the only One and All Mighty; other forms of Lordship departed from therein. However the Lordship of the Prophets, saints, martyrs, pious, Majâzib [it means absorption, meaning those who were absorbed in the remembrance of Allâh till they forgot their own selves], Aqtâb [plural of Qutub meaning pole or fulcrum. Among the Sûfis it means a Saint who has been bestowed the management of a locality], Abdâl [According to the

Sûfis, it means a group of Saints who control of the affairs of the world], Scholars, Seniors and Zil ilâhi [Shadow of God meaning one who has supernatural powers] kept raising its head among the beliefs.” – Tajdeed wa Ahya-e Din [Renewal & Revival of the Religion], page 11.

Further he writes:

“A polytheistic person inevitably, himself develops a moral perspective. And on the foundation of this perspective, himself assembles a code. In this way, this type of sheer ignorance comes into action.” – Tajdid, Page 11.

After this he writes:

“The only difference is that the superstitious attitude of a polytheistic person exceeds the limits. That is why the element of imagination is very much present in their ideas, whereas the atheists are more action oriented people.” – Tajdid, page 12.

Regarding the ignorance of abstinence, he states:

“This outlook itself is a cultural outlook.”

Then he states:

“The cooperation of the third type of ignorance with the previous two types normally occurs in three ways :

- 1) It takes the pious and pure people of this type of abstinence induced ignorance away from the business of the world towards the lonely sidelines. And [thus] the field is cleared for the worst type of evil individuals. – Tajdid Page 14.*
- 2) It creates within them a false type of patience and forbearance along with a pessimistic viewpoint and thus makes them easy prey for the tyrants.*
- 3) When this philosophy of abstinence faces defeat, it initiates the compilation of the book of excuses.” – Tajdid.*

"But when it penetrates the ummahs [nations] of the Prophets, it blossoms into a different breed of flowers [leads to new types of undesirable outcomes]. The first blow that falls on the religion of God is that, instead of presenting

this world as the place of action, place of test and the harvest for the hereafter; it is presented as a place of hardship and the web of illusions.

This mentality has put one group from amongst the ummahs [nations] of the Prophets into the circle of Murâqabah [Sûfi philosophy of drawing closer to God using certain difficult and unauthentic forms of worship], Mukâshifah [power of Sûfi saints to obtain signs and illusions about unseen things], chillâ kashi [forty day cycle of Sûfi rituals], riyâzat [Sûfi forms of self punishment], aurâd and wazâif [Sûfi practice of repetitive recitation of names/attributes of Allâh or supplications for a certain extremely large number of times], Ahzâb A-mâl [portions of the curriculum of Sûfis consisting of recitations and actions according to Sûfi codes]; on top of that, the philosophical interpretation of Muqâmât [Sûfi status] and Haqîqat [Sûfi idiom for reality]. And even more than the mandatory duties, made people busy in making arrangements for preferable and supererogatory deeds and thus made them neglectful of this work of establishing the rule of God; for the initiation of which the Prophets, Peace be upon them had been assigned. And afflicted another group with the sickness of deep reflection and thinking in religion, seeking unnecessary details, analysing trivial issues and devoting abnormal attention to constituent parts; to the extent that the religion of God became for them a delicate glass that was shattered into pieces due to the impact from a minor issue.

Thus the ultimate aim of the mission of the Prophets, Peace be upon them, has been to establish the rule of God and to implement this complete way of life; that they had brought from God. They were ready to concede the right to the pagans that they continue on the same pagan beliefs. And to continue on their pagan practices as long as the effects of their actions are restricted to to their own selves. But they were not ready to concede to them the right; and by nature they could not concede it, that the control of power continue to be in their hands; and that they administer the issues of human life on the basis of their pagan methods. That is why all the Prophets tried to initiate a political revolution.” – Tajdid, page 21.

To extricate Islâm from the swarms of these three types of ignorance and to once again illuminate it, was the service for which the religion needed the reformers.” – Tajdid, page 25.

-----End of Maulânâ Maudûdî's Quotes-----

These quoted writings support our claim that when Moulana Maudûdî declared the establishment of the Government to be the real motive; then at every place he has looked from that perspective. Everywhere the health and flaws of the Governments is under consideration. And mostly he pays attention to those imperfections that have a direct or indirect relation with governance. And by dragging and stretching each type of ignorance, he has tried to portray them as being the causes for the crookedness in Government.

He has unnecessarily tried to combine the polytheistic ignorance (about which he has also conceded that by penetrating the followers of the Prophets it blooms new types of flowers) [leads to new types of undesirable outcomes] with the pure ignorance. He says that *“A polytheistic person himself develops a moral viewpoint”*. – Tajdeed, Page 12. Even though it is not necessary that a polytheistic person may deny Allâh or that he deny the code of morals that the Prophets presented.

Similarly, after that he has written:

“Even so, there is no basic contradiction, from the knowledge point of view between polytheism and pure ignorance; and its clear evidence is that of Europe which closely links the progression of its present ideas and thoughts to those of ancient Greece and Rome as if it were the son and they were the father.” – Tajdid, page 13.

This is totally wrong; firstly because you have assumed in your mind that essentially the polytheist does not comport to any spiritual code of life. However polytheism does not require the denial of Allâh or the denial of the Prophets.

It is possible that even though a person believes in God and he comports to the appointment of the Prophets and a spiritual code of life, but he includes another in worship.

Secondly you have understood that the reason for the present corruption of Europe is their polytheist faith; whereas the real reason is that they are no longer consider necessary the compliance to a sacred code for their way of life.

Similarly with some effort, he has tried to link the relation of royal families and religious rank-holders with polytheism.

Even though these illnesses are born even among monotheists and there is absolutely no need that they be born in the polytheism of the polytheists.

Similarly his statement regarding pure ignorance that *“On its foundation a purely materialistic moral code is built”* (– Tajdeed, page 10), is nor correct in every case; because some athiests also believe in certain things on the basis of which a spiritual code of morals is built. For example among the followers of the Buddha, there is no mention of God. But on the basis of the belief in âwâgun [reincarnation] they comport to a non materialistic code of morals. In reality, a person who believes in reward and punishment for his deeds, essentially accepts a type of moral code, whether or not he believes in God.

Similarly his subsequent attempt to combine the ignorance of abstinence with the other two types of ignorance is totally meaningless. Likewise declaring it as an unnatural view is a useless act; because this viewpoint has got no relation with the denial of Allâh or with polytheism.

In reality the basic fault of this viewpoint is that, an unlimited dislike for the world is ingrained in its mind. Its hatred has increased beyond

the limit. Moulana Maudûdî has been excessively stern in his criticism of abstinence.

In order to protect the religion, it is permissible in certain situations, to be separated from the people. However it is not appropriate to consider it as one of the goals and to be always wrapped in it, without identification of the need.

4.16 Tajdîd means the reformation of the religion

In order to understand the true meaning of religion, it is adequate to understand the thing that religion is composed of; and how faults are introduced in it; and how are they reformed.

It is stated:

“The meaning of Tajdîd is to remove, through education and action, the slackness, lack of attention and ignorance that are found regarding the obedience of the Book [Qurân] and the Sunnah [Tradition of the Prophet (ﷺ)] and also in the passing of commands according to their intention.”

– Explanation of Jamî Al Saghîr, volume 2, page 281. [Jamî Al Saghîr is an important book for the Hanafi School of thought].

Meaning to reestablish those aspects of the religion which have been erased and people have stopped acting according to them.

It is stated in Fatahul Qadîr which is the explanation of Jamî Al Saghîr :

“(He [the mujaddid or reformer] will revive the religion for the Ummah), meaning he will separate the Sunnah from the innovation, he will reestablish [true] knowledge [of religion], he will support the scholars, he will resist the innovators and degrade them. The scholars have stated that such a person can only be one who has complete knowledge of [both] the obvious and inward meanings of religious fields of knowledge.” –

Volume 2, page 282.

It is mentioned on the same page that Ibn Kathîr states “Each group has tried to present their own leader as a reformer.” Apparently it seems that

this statement is universal. It includes the scholars of each group whether he is a mufassir [one who provides exegesis of the Qurân], muhaddith [one who has knowledge of hadith regarding classification, chain of narration etc.], nahvî [one who has knowledge of Arabic grammar / development of Arabic words and their meanings], lughvî [linguist] or any other.”

Ibn Kathîr has indicated in this direction that the person who has served such a field of knowledge which has a deep relation with the religion; whose service helps in reviving the abandoned portion of the Qurân and the Sunnah, is a mujaddid [reformer], whether the field of knowledge is Tafsîr [exegeis of the Qurân], Hadîth, jurisprudence, nahû [Arabic grammar], linguistics or any other field of knowledge.

Hence, Tajdîd [renewal] in reality, is the removal of weakness in knowledge and action, reminding about the forgotten topic and striving to perform or encouraging the abandoned practices.

It is possible that a person is qualified with all these essential qualities; but his effect is limited to one region; and it is possible that his effect encompasses the entire world of Islâm. And it is also possible that along with knowledge, he also has power of rule; and it is possible that he is a hermit wearing rough clothes.

4.17 Perfection and flaw in Tajdîd [renewal]

Tajdîd in reality, is the ability to judge and the ability to act in a way to revive the religion. It is apparent that there is no itemization of ability; [but] there is scope for perfection and imperfection. Just as this perfection or imperfection has a relationship with the abundance or scarcity of the types of knowledge, similarly it has a relation with human efforts. And in the scope of efforts, there are chances of broadness and limitations.

4.18 The mission of the Prophet (ﷺ)

The Prophets come to show the acts of worship and their methods; to inculcate and try to make human society receptive to justice and fairness. Their injunctions are related to the hereafter. It is clearly apparent from the acts of worship and their methods that their aim is the benefit of the world also. But the shariat [Islâmic Jursiprudence] has placed their base as well in the hereafter. That is why there is no scope whatsoever in making changes in the commands of the Shariah. Even though, with respect to the benefits of the world, it would scarcely make any difference in effecting changes. Therefore, in reality the Prophets come to propagate the commands of Allâh. And this is their main objective. And in that they are successful. If the atmosphere is favorable, they as well establish the government. Otherwise, in any case, they depart after having succeeded, even if they are martyred.

The situation of the religious reformer is the same. If the atmosphere is conducive for the establishment of the pious Caliphate, then the work of Government is also implemented through him. Otherwise, in every outcome, they depart as being successful.

While it is the role of the Prophets to prepare a reforming mode of action in Government; however conquering power is not really among their objectives. This is the reason that the yearning to obtain power is not a good deed in the Shariah. Even though Allâh has promised to bestow power to this Ummah [Muslim Nation] the Prophet (ﷺ) said:

“The empire of my Ummah will spread upto the East and the West. Its managers will go to hell; except those who fear Allâh and fulfill the trusts.” – Ibn Kathîr.

Similarly it is not among the responsibilities of the reformer to conquer power. However it is to struggle through knowledge and action, regarding the additions and the deletions, that have crept into the government. I do not mean to say that conquering power is contrary to prophethood and reform. But I mean that for their mission, occupation of the government is not a mandatory requirement. Thus leadership

and group is not an essential thing for them; even though sometimes prophethood and reformation appears in the form of leadership and group.

4.19 The difference between the Mujaddid [reformer] and the Muftadah [deviator]

The reformer revives the abandoned Sunnah. The general public which is attached to customs and deviations, terms this action of the reformer as a deviance. Whereas the classification of beliefs and practices as new and old is not dependant on the existence of the customs for a short or a long duration. On the contrary the beliefs and the practices that are proven from the book [Qurân] and the Sunnah, even though at some places or many places people have stopped practicing upon them, they are considered old in the Shariah; they are not new. And the beliefs and practices that are not proven in the Book and the Sunnah; even though since the three eras (of the Sahabah, Tabaîn [students of the Sahabah] and Taba Tabaîn [students of the Tabaîn]) they are being followed for a very long time; they are new.

Thus Bid-at [deviation] is the name of that statement or practice that is introduced without evidence into the religion; even though in the present era it is prevalent among the common people and the elite. The duty of the reformer is just to try to re establish that portion of the religion that people have forsaken through preaching, writing and acting. And a deviator is that person who introduces a new thing by himself in the religion, through preference or inference, on the basis of any expediency that the Shariah has termed as invalid. Thus a person

who introduces a new thing in the beliefs, morals, acts of worship, interactions etc; considering them as religion; can never be a reformer.

4.20 The reformer and the perfecting of the injunctions of the religion

It is the duty of the reformer to disengage the practice that is excess in the religion, meaning the deviation. And also to revive the practice that has been missing in the religion. Meaning it is the duty of the reformer to revive the Sunnah and correct the deviation. The scope of rectification of the reformer is sometimes limited and sometimes extensive based on the circumstances.

4.21 Politics and Government

The Shariah [Islâmic Law] has established three classes of government.

- (1) Khilâfat [meaning succession and explained below] on the manner of Prophethood also called the Khilâfat Râshidah [rightly guided Khilâfat].
- (2) The second one is not Khilâfat Râshidah but it is bearable. Meaning the ruler does not have political qualities according to the Khilâfat Râshidah but [atleast] he is Muslim.
- (3) The third level which is unbearable, in which apostacy is clear and open and for whose opposition we can see a religious justification.

4.21.1 First Class – Khilâfah

The first class [level] of government is that whose foundation is laid on the adoption of the Shariah; the Qurân and the Sunnah are the constitution of the government, the personnel are appointed on the basis of their competence and the personnel rule on the basis of piety.

4.21.2 Second Class – Tolerable Ruler

The second class [level] is the one in which nominations are not made on the basis of the Shariah. On the other hand, governing is considered to be a family affair and the ruler is appointed accordingly. But the constitution is Islâmic. Though the personnel are not very honest, but their main objective is the implementation of the Shariah. In this class there are many further classifications. The common feature is the Islâmic constitution. There are varying levels of honesty for all the personnel, starting from the ruler to an ordinary employee. Sometimes among them, such rulers are also selected and appointed whose qualities make them competent enough to become the Khilâfat Râshidah [Rightly guided Khâlifah]. For example Umar Bin Abdul Azîz from the Banû Umaiyah Dynasty and some rulers from among the Banû Abbâs Dynasty. Even though the foundation of both the governments was laid on dynastic rule; but based on unanimous agreement, certain such individuals are seen, who were in reality were competent and deserving of the Khilâfah. They tried to run the government with integrity. On that position, it is tolerable to have a sinful ruler. But a non believer is not tolerable.

4.21.3 The third class which involves clear unbelief

If the ruler is a non believer, he is a rejector of the Shariah and he does not endorse an Islâmic Constitution then such a government is intolerable.

Regarding the second type of Government (that it is not in the form of the Khilâfate Râshidah), certain men of learning and wisdom are of the opinion that such a government is also intolerable. But according to the majority of the scholars, it is tolerable. It should not be opposed in a revolutionary manner; but it should be through preaching and moral reasoning. Reform is suitable through enjoining of goodness and forbidding of evil. One should avoid revolutionary action. Whatever defects are found in the constitution and the personnel, should be corrected without revolutionary action.

In the third class, it is permissible to take revolutionay action. In fact in cetain circumstances it is mandatory. The atmosphere should be made favorable for revolution.

Reform means trying to alleviate the sources of corruption that we have mentioned. Whether or not the reformer succeeds [in this mission], but he will definitely succeed in fulfilling his responsibility because success in reality lies in discharging the responsibility that has been thrust upon him in the prevailing circumstances.

But certain areas in the fields of action of the reformer are of such a nature that they face fewer hurdles. E.g. education, discourse, authoring books, compiling material etc. Sometimes, based on the needs of the times, he is destined to see some of the fruits of his efforts. People benefit from his preaching. People experience peace of mind based on his teaching. His books fulfill the role of a path-illuminator for the world. Signs of piety appear in hearts from [adopting] his company.

There are two forms of struggle against the third type of government. The first one is individualistic whereby people are prepared for revolution in the form of oration and teaching. The second one is collective which is heavily dependant upon organization and discipline. And depending on the prevailing circumstances, the program of action of this group varies in harshness and gentleness; openness and secrecy. It is prohibited to oppose such a group. Its assistance is mandatory to the extent possible. And such a group is called a revolutionary one.

In the second class of government, it is prohibited to establish a revolutionary group. If there is a group, its field of activities shall be limited within the boundaries of enjoining goodness and forbidding evil, without conflict and boycott. The objective should not be to clash with the government or to establish their parallel government.

4.22 Moulana Maudûdî says

Beginning of Quote:

"The first principle of Islâmic politics is that the powers to command and make rules should be deprived for all the people individually and collectively. No individual shall be conceded the right to command, making others obey him such that he passes laws and others conform to them. Only Allâh has the power."

إِنَّ الْحُكْمَ إِلَّا لِلَّهِ أَمَرَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ ذَلِكَ الدِّينُ الْقَيِّمُ

The decision rests with Allâh only, Who has commanded you that you worship none except Him. This is the right religion. (Sûrah Yusuf 12, Verse 40)

يَقُولُونَ هَلْ لَنَا مِنْ الْأَمْرِ مِنْ شَيْءٍ قُلْ إِنْ الْأَمْرُ كُلُّهُ لِلَّهِ

They said: Have we any part in the cause (decision) ? Say (O Muhammad): The cause belongs wholly to Allâh. (Sûrah Âle Imrân 3, verse 154)

وَلَا تَقُولُوا لِمَا تَصِفُ أَلْسِنَتُكُمُ الْكَذِبَ هَذَا حَلَلٌ وَهَذَا حَرَامٌ

And speak not, concerning that which your own tongues declare wrongly: "This is lawful, and this is forbidden," so that you invent a lie against Allâh. (Sûrah Al Nahl 16, verse 116)

وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ

Whosoever judges not by that which Allâh has revealed: such are wrong-doers. (Sûrah Al Maeda 5, verse 45)

"According to this viewpoint, the authority rests only with Allâh. Only Allâh is the lawgiver. Any person, even if he is a Prophet, by himself,

does not possess the right to command and to prohibit.” (Islām ka nazariya siyāsi (the political viewpoint of Islām, page 22)

-----End of Maulana Maudūdī’s quote-----

The applicability of commands that we have discussed earlier, out of those the takwīni command [from kun meaning Allāh’s absolute command – ‘be’] and the Shar-î command [Shariah commands comprising of the Qurān and the Hadīth] are exclusively for Allāh. But in the Aqlī [logical] command, others also have permission; provided that it is not against the Shariah command of Allāh.

The verses from which Mr. Maududi has made the inference, the flaw in that inference is that the meaning of command in those verses is not the same as you are trying to establish. The claim was that the lawgiver is Allāh alone. And the precondition mentioned regarding making new laws is that, it is based on worldly expediency or harm and this type of command is a logical command. The only Shariah condition applied is that this is not against the Shariah. And the above mentioned verses that have been presented are either the Takwīni [absolute] command or the Shariah [Islāmic Law] command. As is stated in the following verse:

إِنِ الْحُكْمُ إِلَّا لِلّٰهِ

The decision rests with Allāh only (Sûrah Yusuf 12, Verse 40)

And the verse

هَلْ لَّنَا مِنَ الْأَمْرِ مِنْ شَيْءٍ

Have we any part in the cause (decision)? (Sûrah Âle Imrân 3, verse 154)

In both these verses, the meaning of Hukm [command] and Amr [decision] is Hukm Takwīni [absolute command]. In the third ayat, there is mention of

Halâl [permissible] and Harâm [prohibited]. Its indication is towards Hukm Shar-î [Shariah Laws]. Hukm Shar-î means that the accountable [person] is being bound to a particular way. And when he acts according to that way, he is blessed with Allâh's pleasure in this world and reward in the hereafter. On the contrary, the result of not acting accordingly will be Allâh's displeasure in the world, and in the hereafter it will appear in the form and shape of punishment. In the fourth verse, the court decision is mentioned; meaning that in the court, the Shariah code should not be contradicted; if the matter relates to Shariah, then the decision should not contradict the [applicable] Shariah Law.

If there is no Law in the Shariah, then in this situation, action can be taken based on opinion. If there is no command in the Qurân and the Sunnah, then the person can pass a command based on his opinion.

4.23 Establishment of the authority of God

Moulana Maudûdî has the opinion that the purpose for the appointment of the Prophets is the establishment of the authority of God. Its foundation is laid on the logical relation that he has understood.

The real purpose for the appointment of the Prophets, peace be upon them, in reality is that people are informed about those actions and beliefs that will enable their entry into paradise, save them from hell and provide them the honor to see Allâh. Those actions have two portions: the rights of Allâh and the rights of people. And in reality, this is the religion. Establishing a government is not included among their objectives. On the contrary, just as the revealed laws provide guidance for other areas of human life, similarly they present a few guiding points regarding governance.

Because government is an indispensable requirement for human society, that is why clear guidelines have been laid regarding the rights of the

ruler and the subjects. And laws have been defined starting from the most major issues to the most minor issues.

The purpose for the appointment of the Prophets, peace be upon them, is to show the way for obtaining Allāh's pleasure in this world and reward in the hereafter. It is stated in the Qurān.

يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَهِيدًا وَمُبَشِّرًا وَنَذِيرًا ﴿٤٥﴾ وَدَاعِيًا إِلَى
 اللَّهِ بِإِذْنِهِ ۖ وَسِرَاجًا مُنِيرًا ﴿٤٦﴾

O Prophet! Lo! We have sent you as a witness and a bringer of good tidings and a warner. And as a caller towards Allāh by His permission, and as a lamp that gives light. (Sûrah Al Ahzab 33, verse 45 & 46)

In these verses, five purposes have been mentioned for the Prophethood of Mohammed ﷺ: (1) To bear witness, (2) To give good news, (3) To warn, (4) To call towards Allāh and (5) To spread light.

At another location it is mentioned:

هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِّنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ
 وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِن قَبْلُ لَفِي
 ضَلَالٍ مُّبِينٍ ﴿٦٢﴾

He it is Who has sent among the illiterates a messenger from among their own selves, to recite unto them His revelations and purify them, and to teach them the Scripture and wisdom, though untill now they were indeed in error manifest. (Sûrah Jumuah 62, verse 2)

In this verse, three permanent responsibilities of the Prophet (ﷺ) have been mentioned (1) Recitation of the verses, (2) Purification and cleansing and (3) Teaching the Book and wisdom.

Even though establishing a government was not the real objective for the appointment of the Prophet (ﷺ), but it was Allāh's intention that, the emergence of this religion should be in the form of a government, so that the news of His prophethood (ﷺ) quickly spread among the inhabited civilized world, and the argument be established over the whole world. That is why the Prophet (ﷺ) was sent in such a nation which had such inherent characteristics that were suitable for conquering countries and ruling them. And there were certain hindrances that were cast away by the appointment of the Prophet (ﷺ). And the invisible support [of Allāh] was also present in the situation.

That is why Khilāfah has been promised for faith and good deeds (that in reality according to the prevailing circumstances, were the final part of the series of pre requisites that are necessary to be fulfilled in order to establish the government). It is stated:

وَعَدَ اللَّهُ الَّذِينَ ءَامَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ
لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا أَصْلَحَ الَّذِينَ الَّذِينَ مِنْ قَبْلِهِمْ

Allāh hath promised such of you as believe and do good work that He will surely make them to succeed [the present rulers] in the earth even as He caused those who were before them to succeed. (Sûrah Al Nûr 24, Verse 55)

Certain factors for capturing countries have been mentioned [below] (due to the absence of which the Muslims faced infliction/pain in the war of Uhud), some of which are material and some are spiritual.

4.24 Behavioral factors

(1) Unity and Cohesion

وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا

And hold fast, all of you together, to the rope of Allāh, and do not be divided. (Sûrah Ale Imrân 3, verse 103)

(2) Avoidance of quarelling

وَلَا تَنَازَعُوا فَتَفْشَلُوا وَتَذْهَبَ رِيحُكُمْ

And dispute not one with another lest you falter and your strength depart from you. (Sûrah Al Anfal 8, verse 46)

(3) Do not be lethargic

﴿وَلَا تَهِنُوا وَلَا تَحْزَنُوا وَأَنْتُمْ الْأَعْلَوْنَ إِنْ كُنْتُمْ مُؤْمِنِينَ﴾ (١٣٩)

Do not be slack nor grieve, for you will overcome them if you are (indeed) believers. (Sûrah Âle Imrân 3, verse 139)

(4) Fight Firmly

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا لَقِيتُمْ فِئَةً فَاثْبُتُوا وَاذْكُرُوا اللَّهَ كَثِيرًا لَّعَلَّكُمْ تُفْلِحُونَ﴾ (٤٥)

O you who believe! When you meet an army, hold firm and remember Allāh much, that you may be successful. (Sûrah Anfâl 8, verse 45)

(5) Obedience of the commander

يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِيَ الْأَمْرِ
مِنْكُمْ

*O ye who believe! Obey Allāh, and obey the messenger and those of you
who are in authority (Sûrah Al Nisâ, verse 59)*

(6) Full preparation of the material requirements

وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ

*Make ready for them all you can of (armed) force and of horses
tethered (Sûrah Al Anfâl 8, verse 60)*

These and similar other behavioral factors and requirements towards which the Qurân has drawn the attention were inherent, as I have mentioned earlier, in the Arabs with regards to abilities in knowledge and behavior, in superior levels compared to all the other nations of that time. This is so because the foundation of knowledge is a combination of comprehensiveness of the language, power of memorization and intelligence while the foundation of deeds is on internal virtues including bravery, nobility, generosity, modesty etc. In all these aspects, the Arabs of those times were superior to other nations as stated by Hâfidh Ibn Taymiyyah (May Allāh Bless him).

4.25 Spiritual Factors

The Qurân has mentioned God-consciousness, patience and perseverance. It is stated:

(بَلَىٰ إِن تَصْبِرُوا وَتَتَّقُوا وَيَأْتُوكُم مِّن فَوْرِهِمْ هَذَا يُمْدِدْكُمْ رَبُّكُمْ بِخَمْسَةِ آلَافٍ مِّنَ الْمَلَائِكَةِ مُسَوِّمِينَ ﴿١٢٥﴾)

No, but if you persevere, and be conscious of God, and (the enemy) attack you suddenly, your Lord will help you with five thousand angels sweeping on. (Sûrah Âle Imrân 3, Verse 125)

At the time of the Prophet (ﷺ), the prevailing material and spiritual factors were favorable for Islâm some of which are mentioned below.

- (1) The Arabs possessed the qualities that were essential for successful nations.
- (2) Their demerits (rudeness, dishonesty, disunity) were stopped and overcome by Islâm and they were made united, unanimous and caring for each other.
- (3) The huge civilized nations of those times grew tired of their prescribed systems and they lost the characteristics of vibrant nations.

These and similar factors, both external and internal, gathered at that time in favor of this nation and in combination with the divine support, became the reason for the establishment of the Islâmîc government.

4.26 Alteration in Moulana Maudûdî's call

During the revolution of 1947, when the country was divided into two parts and the territorial Pakistan came into existence, and even Moulana Maudûdî was compelled to migrate from the Darusslâm and take refuge in Western Pakistân, there was an abrupt diversion from the earlier call. That unscientific method transformed into a scientific method. And whatever he had said in 'Siyâsi Kashmakash' [political competition / uncertainty], wherein he had termed this man made method as

deviating from the method of the Prophets, was erased from the practical attitude like an incorrect word. And the practices were reframed in accordance with the same approach which he had earlier prohibited as unscientific. The elections which he had declared as the forbidden tree, to the fruits thereof, he joined the lifeline of his creed.

Now in their mode of working, the tactics of other parties are the only successful ones i.e. in order to defeat the rivals and to achieve success they highlight their flaws and highlight their own merits and achievements. However in highlighting flaws and merits, they generally exploit the Shariah and the religion. That is why many simple folk who are not aware of the reality have been impressed by their propaganda and have entered their web of deception.

But Moulana Maudūdī is still standing at the crossroads. He is not satisfied even with the path which he has reluctantly adopted. Thereby he states in the Tarjumân:

“Let it be clearly understood that the establishment of a successful Islâmic system is possible in two ways:

The first one is that, the people in whose hands lie the reins of power were so sincere towards Islâm and were so honest in fulfilling the promises that they had made to their nation, that they themselves analyze the competency that is desirable in themselves for the establishment of the Islâmic government; that after the creation of Pakistan, their role has been completed and now the establishment of the Islâmic system is the role of those people who are competent in it. In this case, the desired path forward should be that firstly our constituent assembly promulgate those basic motions that are fundamentally necessary for converting a non Islâmic system to an Islâmic system (which we have stated in our petition). Then it induct people having Islâmic knowledge in the drafting of the constitution, and with their assistance, draft a most suitable constitution. Then fresh elections be held, and the nation be given a chance, that it elect such people for

handling the reins of power, that in its eyes are the most competent for building the Islâmic system. In this way, the authority will be transferred to competent hands in a genuine democratic fashion. And using the power and the resources of the government, they will be able to build the entire system of life according to the new Islâmic model.

The second way is to attempt to improve society from the roots and by a general movement of reform, gradually cultivate pure Islâmic understanding and intent to the extend that when it reaches its maturity, a complete Islâmic system automatically comes into existence by it.

Presently we are testing the first method. If we succeed in this, it will mean that the efforts which our nation exerted for the creation of Pakistan were not without benefit. In fact, a most convenient and short path for reaching the primary objective of the Islâmic system was gained through it. However God forbid if we fail in it, and we establish an un Islâmic government in it, this will be a clear wastage of all the efforts and sacrifices that they exerted in the creation of Pakistan. And it will mean that from the Islâmic point of view, even after the creation of Pakistan, we are still at the same position where we were earlier. In this situation, we will once again start the work on the second method, like we used to do before the creation of Pakistan. – Tarjumân Al Qurân, September 1948 C.E.

It is very clear from this article, that Moulana Maudûdî is not insisting on always remaining adamant on the method that he is presently testing. But when the situation emerges that an Un Islâmic state is established, at that time he will abandon it and adopt the second path (which in his opinion has a logical relation with success and it is also the method of the Prophets).

Chapter 5

Maulânâ Maudûdî's Creed

Hazrat Maulânâ Hâfiz Abdullâh Muhaddith Ropadî (رحمۃ اللہ علیہ)

Ummate Muslimah [The Muslim Nation] and the Jamâte Islâmî [Islâmic Group], how beloved are both these names! But what is being conducted in their guise is the enmity of Islâm. The first sect [Ummate Muslimah] is a negator of Hadîth. It is playing with the word of God [Qurân] based on its opinions. And is making fun of the Hadîth which is the explanation of the Qurân. Externally there is acceptance and internally there is rejection [of Islâmic ideals].

Mirzâ Ghulâm Ahmad Qadiyanî had made the pre condition that the authenticity of a hadîth depended on its compatibility with his [fake] revelation. And Maudûdî has made the pre condition, whereby *“that hadîth is authentic in my view which is consonant with my inclination”*. This is how deviant sects spread misguidance by applying a virtuous label. The Râfidhî are called the party of Alî, the Mutazilah are called the people of justice and monotheism, the Mirzais [Qâdianîs] are called Ahmadîs [Ahmad is another name of Muhammad (ﷺ)], the negators of hadîth are called Ummate Muslimah and the Maudûdî group is called Islâmic etc. For the sects which had appeared a long time ago, the curtain over their misguidance has been shredded. But Maudûdism has just taken birth due to which it is hidden behind the curtains. In addition to the common people, many among the elite, infact even the priests praise them due to which this deviancy is gaining in strength day after day; to the extent that many priests have joined it. At this juncture it is the duty of the righteous scholars to dig out its roots and to save the people from this misguidance.

5.1 Riwâyat and Dirâyat [Authenticity of Narration of Hadith versus

Logical Reasoning]

None of the Sunni sects uphold the religious belief that Riwâyat and Dirâyat have an equivalent status. Infact the Hanafis accord preference to even the weak narrations over inference. For example among the Hanafis, the wudû [ablution] is nullified due to guffawing [laughing aloud]; even though logic dictates that the wudû should not be invalidated; because [normally] according to them, the ablution is invalidated due to the excretion of an impure substance such as bleeding of the nose, vomiting etc whereas guffawing is not an impure substance. Therefore the ruling that wudû is abrogated as a consequence, is against [their own] logic. For its support they present a weak hadîth “that the saḥâbah were praying with the Prophet (ﷺ). A blind man fell into a pit. Seeing this, the saḥâbah burst out laughing. He directed them to repeat the wudû.”

Similarly it is permissible in the creed of the Hanafis to perform wudû using date syrup. And they present its evidence in the form of a weak hadîth “that the Prophet (ﷺ) performed ablution using date syrup” even though this is also against logic. For [achieving] such purifications, God the exalted has prescribed water and syrups are not the prescribed equivalents of water. Otherwise, wudû would have been permissible even with other syrups such as Sharbat Banafshâ (a herbal syrup in Unânî Medicine) etc. Meaning there are many instances whereby the Hanafis have discarded logic in favor of a weak hadîth. Thus the Hanafis do not give logic the same status as narration [of hadîth] as was evident from the preceding examples of guffawing and wudû with Nabîz Tamar (date syrup). And the viewpoint of the Muhaddithîn is miles apart from that of Maudûdî because they abhor the Ahle Rai [people of opinion]. So how can they give preference to logical reasoning (that is one of the types of opinion).

The reasoning of Moulana Maudûdî is [based upon] philosophical logic. For philosophical logic, the faith in the unseen is very weak. It only

accepts whatever can be accommodated within it. Whatever is above its range, its tendency is towards two categories – either complete rejection or misinterpretation and distortion.

Then there are two types of people involved in it – the first one who goes to extremes such as Sayyid Ahmad the Naturalist. When he wrote the exegesis of the Qurân, he misinterpreted all the miracles and unusual events. For example the episode of Mûsâ (عليه السلام) wherein he struck the rock with his staff due to which twelve springs of water gushed from it, has been interpreted to mean that Musa (عليه السلام) was walking among the mountains with the support of his staff and somewhere by chance, he found twelve springs of water. The meaning of the Merâj of the Prophet (ﷺ) [journey in a night to Baitul Muqaddas in Jerusalem then onward journey across the seven skies, viewing of Paradise and Hell, meeting the earlier Prophets, speaking to the angels and Allâh and other events] is that he was shown the journey in a dream. The angels and the devils mean good conduct and bad conduct. To the extent that even Paradise and Hell are spiritual matters. The happiness and affliction of the souls means Paradise and Hell.

The second category of people are those who did not go to such extremes; but they remain partly partridge and partly quail [Urdu proverb signifying duplicity]. For example the Mirzais [Qadianis] etc. do not believe in certain things like the raising of Jesus (عليه السلام) along with his body. All such things are rejected by these people who utilize philosophical logic.

5.2 A new approach with regards to history and Hadîth

Moulana Maudûdî believes that now historical records have grown immensely; to the extent that their coverage has now encompassed all the events of the world. There is no event that has not been included within its expanse. If an event is mentioned even in the hadîth whereas no substantiation is found in history; then the verdict of historical records and natural tendency is that it is untrue. On this very basis, he

mentions the hadîth of Tamîm Dârî regarding the Dajjâl [anti Christ] and declares with great audacity:

“Doesn’t the history of thirteen hundred years prove that this anxiety of the Prophet (ﷺ) was unfounded”. – Tarjumân Al Qurân, number 3, volume 28.

Then interestingly, Moulana Maudûdî himself writes:

“In the whole world, none of the records of the past events are as authentic as the records of the hadîth.” – Tafhîmât 261.

Now Moulana Maudûdî has acted as if he is deranged of his senses. On the one hand he exhibits brazenness against the Prophet (ﷺ), while on the other hand he shows contradiction in his writings. If the archive of the hadîth is more authentic than all other archives, then what is its association [comparison] with the history of thirteen hundred years ?

5.3 Maudûdî and Hadîth

Moulana Maudûdî holds the opinion that for the classification of hadîths as strong or weak, we are not bound by the rules developed by the Muhaddithîn. He says while discussing this subject:

“That we follow exactly the same standard that they (the Muhaddithîn) hold in their eyes regarding the reliability or unreliability of hadîth; for example that we always give preference to Mash-hour (hadith) [well known hadith] over Shâz [an authentic narrator of hadith contradicts another narrator who is even more reliable and has better memory], Marfû [the chain of narration of hadith wherein continuity is available between the saḥâbi i.e. companion and the Prophet (ﷺ)] over Mursal [the chain of narration where the taba’i i.e. student of Companion directly quotes the Prophet (ﷺ) without mentioning the companion’s name from whom he heard it], Musalsal [continuous] over Munqatah [interrupted]; and that we never cross the boundary drawn by them; this is the creed whose extremism has pushed numerous men of shallow knowledge towards the open opposition of Hadîth.” – Tafhîmât 118.

The parable of Moulana Maudûdî is that of the one eyed king of the blind [folks]. God knows how great a personality his group considers him

to be in the field of knowledge; that it is blindly following him. When infact his condition is such; that he does not know the simple matters of the faculty that he is judging. Mahfûdh [no contradiction] is the opposite of Shâ'z [explained above], Mauqûf [the sahabi i.e. companion expresses his opinion or does not quote the Prophet (ﷺ)] is the opposite of Marfû [explained above] and Muttasil [uninterrupted] is the opposite of Munqatah [explained above]. Because Moulana Maudûdî is a reformer of the present era that is why it is necessary that he create newness in everything. And one hears the group exclaiming Subhan Allâh! [In admiration of Mr. Maudûdî].

The reality is that without a thorough teacher, the knowledge of a person is unsound. And when his knowledge is unsound, then the stability in his speech is not maintained. The elevated status that Moulana Maudûdî had given to the hadith, he equally demoted it after getting sucked into the quicksand of self judgment. Consequently he writes:

“The hadiths are conveyed from a few people to a few others; from which the maximum that can be established is estimation of authenticity and not guaranteed knowledge!” – Tarjumân Al Qurân, Rabi ul Awwal 1365 H.

Some such misguided sects have occurred whose mental balance is not maintained. They skim over the facts and engross in such unsewing and stitching [Urdu Proverb for undoing one's own efforts] such as the one in which Maudûdî is engaged. For example a person says that the whole Ummah [Muslim Nation] can converge at misguidance.

His argument is :

“Every person is likely to make mistakes.”

The second one adds to it in jest by saying:

“The people through whom the Qurân has reached us, whatever be their number, after all they were human beings!”

The third one says :

“That certainty can not be gained from a chain of narrators.”

Thereby it is written in page 222 of Hamdullah [praise of Allâh] which is a book of Mantaq [logic] under the debate of Sanna-at Khams [five skills] regarding the creed of the Mutazila and majority of the Ashariya; and their argument has been presented thus:

“Firstly a word is used with multiple meanings. Then it is difficult to know the intention of the speaker; that which meaning has he intended; whether real or metaphoric, common or special, general or specific. And sometimes a doubt arises that perhaps this command is superceded and the revised one is not known. Likewise sometimes the narrator is a liar or he is lazy (lethargic) by nature and [yet] he is considered trustworthy. And sometimes even the trustworthy commits a mistake.”

Meaning many doubts of this nature are created. Then how can there be confidence in quoting. Hence for these people neither any of the rules of Arabic are absolute nor is any of the beliefs of Islâm undoubted. Therefore none among [the promised events of the hereafter e.g.] Paradise, Hell, judgement, assembling and raising from the dead are assured. Similarly there is no certainty regarding [five daily] prayers, fasting, Hajj, charity etc to the extent that it is not even certain that there was a person named Muhammad (ﷺ) among the Arabs who claimed to be a prophet; and this book was revealed to him which is in the hands of the Muslims. Further it is not certain that Makkah and Madinah are those same cities in which the glorious Qurân was revealed. Then this also certainly means that those who have not seen the cities of Makkah, Madinah, Constantinople, London etc they do not believe in the existence of those cities that such cities are also being inhabited in the world. Lo everything has been obliterated !

“Mujarrid sab se âlâ hai [The bachelor is the most superior of all]

Na joru hai na sâlâ hai [there is neither wife nor brother in law].”

In short there is no dearth of those who go into such meaningless details; who raise the building of doubts and thoughts so high, that they even surpass the poetic imagination regarding which God the exalted says:

﴿أَلَمْ تَرَ أَنَّهُمْ فِي كُلِّ وَادٍ يَهِيمُونَ﴾

Have you not seen how they stray in every valley. (Sûrah Al Shura 26, Verse 225)

Now Moulana Maudûdî has entered this field and with one stroke of the pen, has made the entire standards of the world topsy-turvy. If he had toiled hard under a competent teacher, he would not have committed such a blunder.

5.4 Moulana Maudûdî's mode of operation

The manner in which Moulana Maudûdî has conducted the debate is [similar to] the mode of the negators of hadîth; infact almost his entire program concerning the religion is misleading. It is his common habit to contradict hadîths with each other and with the Qurân, to reduce their importance by creating inconsistencies between them and then to denounce them. In addition he has fiercely attacked the muhaddithîn for the hadîths found regarding cupping and dress while he has not understood their real connotation.

He says:

“Dress, form and appearance are not part of the shariah [religious code] but are a part of [local] habits. The Muhaddithîn have erred in calssifying them as Shariah codes.” [Moulana Maudûdî goes to the extreme by calling even the beard as merely a habit of the Prophet (ﷺ) and not a sunnah].

Similarly, with reference to the hadîths regarding the Dajjâl [Anti Christ] etc. he has declared the Prophet to be in error; that God forbid he (ﷺ) did not have a correct understanding of the Dajjâl. Thus his opinion is similar to the Mirzais [Qadianis]; infact he has even surpassed them. Therefore Moulana Maudûdî's own words which he writes after discussing the hadîth of the Dajjâl are as follows:

"The one eyed Dajjâl are fictional stories which have no status in the Shariah". – Tarjumân Al Qurân, Periodical, Volume 27, number 3.

Thus he has expressed insolence many times in this fashion; on hearing or reading which the hair stands on end. One should not be impressed by his essays and crafty speeches. His literature is extremely harmful for Islâm and the noble Shariah. May Allâh save [all Muslims] from Maudûdî and safeguard His religion.

5.5 Attack on the Muhaddithîn and the Jurists

Moulana Maudûdî has the opinion that the Muhaddithîn and the Jurists have considered the habits of the Prophet (ﷺ) as his Sunnah [religious traditions] and have compiled the hadîths accordingly. This is a wrong attitude adopted by them because this is not a Shar-î [religious] issue, for obeying which we are answerable. Thereupon Moulana Maudûdî's own words are as follows:

"I consider those meanings of the idioms of 'Usvah' [practice of the Prophet (ﷺ)], 'Sunnah' [tradition of the Prophet (ﷺ)] 'Bidat' [deviation from the religion] etc that are commonly prevalent among you [muhaddithîn and jurists] as not only flawed but also a reason for the distortion in the religion." – Periodical Tarjumân Al Qur-ân, May – June 1945.

This is an attack on the understanding of the Muhaddithîn and the Jurists. It is stated in the Qur-ân that:

“Whoever abandons the path of the believers -

نُوَلِّهِ مَا تَوَلَّى وَنُصْلِهِ جَهَنَّمَ ۖ وَسَاءَتْ مَصِيرًا ﴿١١٥﴾

We appoint for him that unto which he himself hath turned, and expose him unto hell - a horrible destination! (Sûrah Al Nisâ 4, Verse 115)

And the Prophet (ﷺ) said:

“My Ummah [Nation] will not become unanimous on falsehood [of any kind].”

But one group will also remain on righteousness, and it is obvious that it is the one consisting of the Muhaddithîn and the Jurists starting from the pious predecessors.

Moulana Maudûdî writes in connection with the sunnat of the beard:

“But for me, not only is this the incorrect definition of the Sunnah but I believe that to declare such types of things as Sunnah and then to insist on their compliance is a severe type of innovation and a dangerous distortion of the religion.” – Periodical, Tarjumân Al Qurân, May – June edition of 1945.

This is a case of the thief scolding the policeman; and he does not stop at this but commonly calls all such similar issues a severe type of deviation and a dangerous distortion of the religion. On this basis a person is at liberty to grow his hair as he likes, adopt a form and appearance of his own choice or to maintain a British hair style. There is even no harm in opposing the fitrah [natural tendency] and the Sunnah [tradition] of the Prophets. And there is neither any harm in opposing the Prophet (ﷺ). The Prophet says “Ten things are from among the fitrah [natural tendency] of Islâm: cutting the moustache, growing beards, using miswak [twig for brushing teeth], to rinse the nose during wudu [ablution], to

trim the nails, washing [between] the fingers at the joints during wudû, plucking hair from the arm-pits, removing pubic hair, istinjâ [washing the private parts after urinating/defecating] and gargling during wudû”. In another hadîth, male circumcision is mentioned instead of the beard. And in the Tirmidhî there is a hadîth wherein the Prophet (ﷺ) said “Four things are from the traditions of the Prophets : shyness, male circumcision, miswâk [twig for brushing teeth] and marriage.”

If any person adheres to them and insists upon them under the fervor of Sunnah, then according to Moulana Maudûdî this is the most extreme bidat [deviation] and a dangerous distortion of the religion.

5.6 Change in the meaning of Mujaddid [Reformer]

It is stated in the hadîth that at the end of every century, there shall be Mujaddids [reformers] who will reform the religion. As Moulana Maudûdî has modified the [meaning of] Sunnah and Bidat, similarly he has also manipulated the meaning of Mujaddid [reformer]. And he has tried to ascribe the hadîth to himself. I do not expect him to declare himself as the Mahdî [leader of Muslims at the time of the return of Christ]. But perhaps he is not aware that he himself is the promised Mahdî. He says:

“He will create a new school of thought on the foundations of pure Islâm; he will change the mindsets; he will launch a powerful movement which will be at once cultural and also political. Paganism with all its practices will try to crush him; but eventually he will overturn and throw away the pagan government and he will establish a most powerful Islamic state.”

Moulana Maudûdî has considered the understanding of the Muhaddithin and the Jurists to be similar to the his understanding expressed in daily conversations and thus has spread misguidance to such a wide extent that nothing can remain in its correct form. All these are the results of the lack of a teacher.

Chapter 6

Jamâte Islâmî's views regarding Hadîth

By Hazrat Maulânâ Muhammad Ismâil Salafî Gujranwâlâ (رحمۃ اللہ علیہ)

All praise be to Allâh the sufficient. And peace be on his slaves whom He selected.

A while ago Maulânâ Maudûdî wrote an article under the title “Maslak Etadâl” [creed of moderation] following which certain misconceptions were born among the common Muslims regarding the Maulânâ and his group and this debate continued in the newspapers for a long time concerning the standpoint of the Jamâte Islâmî regarding the applicability of the hadîth [for deriving Islâmic laws and beliefs] and the confidence on the Sunnah [tradition of the Prophet (ﷺ)]. This series of debate and analysis had not yet calmed that Maulânâ Maudûdî emerged from jail and delivered some speeches at various locations. Allâh knows ones intentions, however these speeches created waves and agitation in the atmosphere. The periodicals affiliated to the Jamâte Islâmî exhibited daring and courage in support of its leadership which generated much heat. Apparently influenced by this situation, someone from the Ahle Hadîth asked some questions whose answers were penned by Maulânâ Islahî and published in the October 1955 edition of the ‘Tarjumân Al Qurân’. It is possible that the words and tone of Maulânâ Islahî are a little different; however with respect to objectives, the views of Maulânâ Islahî are not much different from those of Maulânâ Maudûdî. Both the seniors have similar thoughts regarding hadîths.

The sensitivities of the Ahle Hadîth group have a special status; and this was the inevitable outcome of the methodology by which these gentlemen have served the science of hadîth and sunnah for almost a

century. The Jamâte Islâmi's style of thinking is different from it; that is why the unfavorable impressions of the Ahle Hadîth towards it was quite natural; and to an extent the collision was its natural outcome. To what extent was the Ahle Hadîth questioner satisfied with these answers ? It was not known; but I have the impressions that neither can an Ahle Hadîth be satisfied by them nor the common Muslims; infact the answerer himself may perhaps not be satisfied.

6.1 Intellectual Confusion

The 'Maslake Etadâl' is spread in nearly thirteen pages. After reading the whole article, it is felt that the learned author [Maulânâ Maudûdî] is himself not convinced about what he is writing. Intellectual confusion is visible in the whole article. This article can be divided into three parts:

6.1.1 First Portion.

In the first part, the Maulânâ [Maudûdî] agrees with the negators of hadîth that:

“the hadîth are Dhannî [estimated regarding authenticity] and an estimated thing is not proven (Note 1) but when does it mean that an unproven thing is only worthy of being rejected. That is why it is not appropriate to totally reject the hadîths.” (Tafhimât, page 312)

-----Beginning of Note 1: -----

It is not known in which language the Maulânâ is talking ? The common practice in the Shariah is that the unproven matters be rejected. Then this statement that “the estimated thing is not proven”. If dhan [estimation] means doubt then the statement is correct. But the Qurân has equalled estimation with doubt only when it is against the truth.

وَإِنَّ الظَّنَّ لَا يُغْنِي مِنَ الْحَقِّ شَيْئًا

A doubt can never take the place of the truth.

(Sûrah Al Najm 53, verse 28)

In the Qurân the word Dhan has been used for proven reality:

الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلَاقُوا رَبِّهِمْ

Who understand that they will have to meet their Lord.

(Sûrah Al Baqarah 2, verse 46)

وَضَنَّ أَنَّهُ الْفِرَاقُ

And he understands that it is the parting [death].

(Sûrah Al Qiyâmah 75, verse 28)

(أَلَا يَظُنُّ أُولَئِكَ أَنَّهُمْ مَبْعُوثُونَ ﴿١﴾)

Do such (men) not understand that they will be raised again.

(Sûrah Al Mutaffifin 83, verse 4)

وَضَنَّ أَهْلُهَا أَنَّهُمْ قَدِرُونَ عَلَيْهَا

And her people understand that they are masters of her.

(Sûrah Yunus 10, verse 24)

Râghib [Isbahâni] has mentioned a principle regarding Dhan [estimation]:

“Dhan [estimation] is the name of that [knowledge] which is gained through signs and reasons. When these reasons are strong, then

definite [or certain] knowledge is gained. If they are weak then they are no better than doubts. When these reasons are strong or they are believed to be strong then 'anna' mushaddada and 'anna' mukhaffafa are used. [Both 'anna' mushaddada and 'anna' mukhaffafa means surely or verily. These are very commonly used in Arabic language including in the Qurân and the hadith]."

It is obvious that to unreservedly call dhan [estimation] as unproven is totally wrong and the results that will be derived from this opinion will also be wrong. The actual ruling will depend upon the conditions and reasons from which the dhan [estimation/supposition] is derived. According to the idiomatic [commonly accepted meaning within a group] usage by the scholars of hadith, dhan [estimation / supposition] is the name of a special class of knowledge. And certain [sure] knowledge is gained from recurrence. In case of Âhâd [hadith narrated from single / few narrators], if reasons supporting authenticity are available, the knowledge gained on the basis of their strength or weakness is classified as dhan [estimation / supposition]. The scholars have stated that such knowledge [baesd on Âhâds] is acceptable as a basis for taking action. In case of those scholars who in addition to multiplicity of narrators in the widely reported narrations have also taken into consideration the attributes of the narrators and also in case of those narrations that have acquired the status of 'Talaqqi Bil Qubul' [It literally means accepting the acceptable. It is defined as those narrations that are widely acceptable throughout the Ummah. This is an important concept in Islam because the Prophet (ﷺ) stated that my nation will not unite over falsehood], from them the acquiring of Ilm Nazri [verified knowledge. It means that knowledge that has gained the highest standard of reliability and thus can be used to check other sources of knowledge] is also conventional. Therefore this is such dhan [estimation] from which Ilm Nazri can be gained. Maulânâ pay attention! Can an unproven thing be a cause for action or can Ilm Nazri be obtained from it ? The common 'Ahle Qurân' view dhan [estimation] equivalent to doubt and consider it as unproven. The Maulânâ either inattentively or stealthily adopted this wrong approach and declared each dhan [estimation] as unproven and when he saw its ill effects he decided to accept the [actually] unproven.

“Sulta alal asadi wa balta alan naqadi.” [You attack the lion and accept defeat from the short legged sheep]. According to the established practice of the hadîth scholars, dhan [estimation] is the level of knowledge which is below the absolutely proven knowledge. Ilm Nazri and all its levels are included in it. On those grounds, the Muhaddithîn have established levels of strength and weakness.

-----End of Note 1 -----

He also states:

“The gravity of the mistake in accepting the Madhmunât [estimations] completely ‘as they are’ is similar to the gravity of the mistake in rejecting them completely as they are.” (Tafhimât Page 314).

The Maulânâ [Maudûdî] is suggesting that the Munkirîn Hadîth [Negators of Hadîth] should not reject the complete collection of hadîth. (I think that from among the Munkirin Hadîth, perhaps the Parvez Party will consent to the Maulânâ’s recommendation). Subsequently the Maulânâ states that:

“If the Âhâds [narrations that are not widely reported] are rejected, the religion will lose its comprehensiveness. Islâm’s complete code of life is not obtainable from the Qurân and the Mutawâtir [widely reported] hadîths [alone]. It is only the [additional] information from the Âhâds that provide us the glorious storehouse of guidance.” (Tafhimât, Page 316).

In spite of the highly apologetic style in this communication, it is true. How much ever meagerness and weakness is there in the way of conveying, but based on the principle of agreeing with the opponent, whatever the Maulânâ [Maudûdî] has said is appropriate. It is possible to disagree on the style of conveying but what has been stated is true to quite an extent.

6.1.2 Second Portion

In the second portion, the Maulânâ [Maudûdî] praises the hadîth scholars and their services. He compares the means adopted for the preservation of the hadîths to the means adopted for the extra ordinary preservation of the Qurân and calls them incomparable. He praises the principles adopted by the Muhaddithîn but expresses his dissatisfaction on it. Consequently he states:

“Afterall they were only human beings. They could not surpass the boundaries of human knowledge that Allâh has established by nature. Their works were not safe from the flaw that persists by nature in human efforts.” – Tafhîmât, page 318.

After that he criticizes the followers of hadîths that :

“That we [Muslims] should exactly abide by the standards that are established in the view of the Muhaddithîn regarding the trustworthiness or untrustworthiness of the hadîths that we should always give preference to Mash-hûr [famous] over Shâz [contradictory], Marfû [Narration wherein the Sahâbi quotes the Prophets (ﷺ)] over Mursal [Tabâ-ii quotes the Prophet without mentioning the Sahâbi’s name] and Musalsal [continuous] over Munqatah [broken].” Tafhîmât, Page 318.

Exactly. But the question remains that the advantage of higher confidence that is available in case of tawâtur [wide reportage] was also after all based on human beings. The natural boundaries are also applicable to them. If this analysis is valid, then the confidence in the Qurân and Sunnah mutawâtirah [consistently and repeatedly appearing Sunnahs] should also be considered tantamount to Dhan [estimation]. As if the existence of confidence within the boundaries of human efforts is limited. These will certainly not be the Maulânâ’s personal opinions but this is where his inference is ultimately leading to. Whatever the Maulânâ had bestowed from one hand regarding the Hadîth scholars, their efforts and their competence in hadîth; he has withdrawn with the other hand. In fact for him, the word confidence has no meaning in the dictionary of human efforts.

The style of the Maulânâ in describing the approach of the Ahle Hadîth and the followers of Hadîth regarding the principles of hadîth is totally flawed. The hadîth scholars and the followers of hadîth never made this claim that these laws of judgment are final or that there is no scope for addition. On the contrary, it is in our view, that the principles of hadîth are a dynamic science; it has gradually reached the stage where it is found today. If any suitable principle needs to be added to it, then the science has room for it. However the counter-protest is valid that the foundations of all attempts that have been made till date with regards to additions are very weak and it is very difficult to accord to them the status of basic fundamentals. Instead of being constructive, they are counterproductive. You and certain other seniors before you have mentioned the catchword “Darâyat” [rationality] but what is its practical status? Neither have those gentlemen dwelt upon it nor yourself; in fact even you yourself do not appear to be satisfied with it.

Meaning that the amount of encouragement that the Maulânâ [Maudûdî] had provided by way of support to the Hadîth and the science of hadîth was nullified when he demolished its building with his own blessed hands; and the nobleman’s pen effectively strengthened the case of the Munkirin-e-Hadîth [those who reject hadîth]. Wa mâ hiya baula qârûratin kasurat [this is not a bottle of urine that is smashed].

6.1.3 Third Portion

In this portion, the Maulânâ [Maudûdî] has highly praised the jurists of Islâm. He has given them the right that irrespective of the prerequisites of the principles of the Muhaddithîn, they can act in accordance to weak narrations, give preference to the Mursal narration, adopt the Munqatah. Thereafter the Maulânâ adorns his body with the robes of Qadianî poetry. He introduces the jurist in the following fashion:

“His soul melts into the soul of Mohammed (ﷺ). His vision unites with the Prophet’s views. His mind is cast in the mould of Islâm”. – Taffimât Page 324.

Then he says:

“After reaching that position, a person is no longer so much dependent upon proofs. He certainly takes assistance from proofs but his decisions are not dependant upon them. Sometimes he also adopts a Gharīb [scarcely known], Dhaif [weak], Munqatah as Sanad [broken chain of narration], Mat-ûn fih [criticized] hadîth because his gaze notices the glimmer of the diamond in the unpolished stone...upto the end. – Tafhîmât Page 324.

We have no comment regarding the loftiness of the status of the Islâmic jurists. However whatever has been stated in the last pages of the “Maslake Aetedâl” [Creed of Moderation] is totally unfounded and mere poetry. The matter is simply regarding the difference in the style of thinking; for there is neither any diamond nor any glimmer. But he ultimately demolishes to the dust this palace that was erected upon poetic flight [exaggeration]. He states:

“Because this is purely based upon aptitude and is not governed by any principle, neither can it be; therefore there was room for disagreement in the past, there is room in the present and also it shall continue to exist in the future.....” upto the end – Tafhîmât, Page 324.

Then how can this be the glimmer of the diamond? Meaning the mode of thinking of the Islâmic Jurists is also based on inclination; there are no principles.

Now can somebody inform us what the Maulânâ has given us in those thirteen pages and which path of moderation has he shown? The negators of hadîth [also] inquire about what the gentleman has bestowed us after all the criticism? What is the point of differentiation between yourselves and us?

6.2 Sir Maulânâ Islâhî

(Note: A long time has passed since the worthy Maulânâ has bade farewell to the Jamâte Islâmî)

Maulânâ Islâhî is a proven and thorough scholar. He has obtained benefit from such a [great] thinker as Maulânâ Farahî – May Allâh bless him. [Unfortunately] in your utterances, you have said almost all the same things that are stated in the ‘Maslake Aetedâl’. But you have not allowed the confusion in the ideology and thoughts to be exposed on the surface of words. However the mood is affected by the heat of the atmosphere and the sharp criticism [against the Jamâte Islâmi] found in the newspapers. At certain places the tone has become quite aggressive. In spite of his characteristic professionalism and inherent sobriety, the Maulânâ has made certain utterances which had been better if he had not uttered them. Being a seasoned person, he has not set a good example by stooping to such a low level.

6.3 A necessary clarification

The purpose behind presenting these writings is to some extent to explain our creed and also to draw attention towards the statements of those seniors together with their harmful effects in order to make it clear whether the approach adopted by the leadership of the Jamâte Islâmi towards the promotion of the Hadîth and Sunnah is correct; or whether that creed is correct which has been identified by the senior hadîth scholars and the first generations of this Ummah [Nation]. Likewise, whether the comprehensiveness and all-round perfection of Islâm is demonstrated through their ideological approach or through the ideological approach of the Ahle Hadîth. Whether the objectives that you gentlemen have been trying to achieve and accomplish since many years can be safeguarded by the Ahle Hadîth or your cautious and restrictive thoughts.

As far as the personalities of Maulânâ Islâhî and Maulânâ Maudûdî or their reform efforts are concerned, I have full respect for them in my heart. I naturally dislike the heat that was recently generated due to the tone of writings in certain newspapers. This sourness should never appear in the communications of religion-oriented groups and moreover the prevailing era and circumstances are totally unfavorable

for it. In reality, the more that religion-oriented groups fight and attack each other, the more that falsehood will benefit.

“Maslake Aetadâl” [creed of moderation] and Maulânâ Islahî’s statements can be discussed from various aspects but I have tried to limit my written presentations in favor of hadîth and associated topics so that we can closely understand each other on this subject.

I had read the “Maslake Aetadâl” many years ago and I have read it now once again. Neither does it contain any scholarly or intellectual merits nor any reformative point. Many years later, Maulânâ Islahî has tried to do some cosmetic improvements to it. After admitting the limitations in my knowledge, I state that even that [modified article] does not contain any satisfactory material and it would be highly appropriate if this directionless article is completely deleted from “Tafhîmât”.

6.4 Hadîth and Sunnah

[For Maulânâ Islahî’s erroneous definition of Sunnah and Hadîth, refer to section 6.6. The reason for this debate is the Jamâte Islâmî’s evasion regarding certain sunnahs and Hadîths which are against their creed. They wanted to do away with them by changing the definition of Sunnah and hadîth]

The Imâms of hadîth and the jurists, may Allâh have mercy on them, have sometimes used the terms “hadîth” and “sunnah” with their specific meanings but whenever they have discussed principles and authentication, they have considered them to be interchangeable and synonymous. Sometimes they also use the term “Khabar” [reported] in the topics and the sections, which is common for both of them, but ultimately the intended meaning is the same, which is commonly understood to be called Hadîth or Sunnah. The negators of hadîth refute the hadîth by utilizing this meaning and they question and object on the Sunnah. For once, look at both the summary and detailed explanation of the principles of hadîth and the principles of jurisprudence; neither do they constrict the idiomatic [established] connotations of those words nor do they completely deviate from their assigned positions. Thanks to Allâh for their efforts [of the Muhaddithîn]. But Maulânâ Islahî has severely constricted the meaning of Sunnah.

6.5 Sunnah in the eyes of the Imâms [Leading/Early Scholars]

- (1) *“The term ‘Sunnah’ is used for the words and the actions of the Prophet (ﷺ) whereas ‘Hadîth’ is specific to his words.”* – Talwih Alar Taudhîh, Page 30 Nawal Kishor printing press.
- (2) *“The usage of the word ‘Sunnah’ is used for whatever has been quoted from the Prophet (ﷺ) whether they are his words or actions or his [passive] acceptance.”* – Usûlul Fiqah lil Khadhramî, Page 257.
- (3) *“The Sunnah, according to the understanding of the Muhaddithîn and the majority of the Shariah Scholars, is whatever occurred with the Prophet (ﷺ), including his words, his actions or his [passive] acceptance regardless of whether it occurred in his capacity as the Prophet or in his capacity as a human being and a mortal.”* – Fiqhul Islâm by Hasan Ahmad Khatib, page 69.
- (4) *“The Sunnah, as far as its shariah [religious] definition, are the words and the actions of the Prophet (ﷺ) and also his [passive] acceptance.”* – Husûlul Mâl, Page 22
- (5) *“As far as the Sunnah, it is mostly used for whatever has been attributed to the Prophet (ﷺ) from his words, deeds and [passive] acceptance and it is synonymous with the Hadîth among the scholars of principles.”* – Taujiyahun Nadhar Lil Jazâiri, Page 3.
- (6) *“As far as the Sunnah, then linguistically it means way; and idiomatically is synonymous with the hadîth and according to the aforementioned definition it is all that is attributed to the Prophet (ﷺ).”* – Lafzud Durar, Page 4.
- (7) *“The Sunnah here means whatever has been attributed to the Prophet, excluding the Qurân, and is called the Hadîth, whether his words, his actions or his [passive] acceptance.”* – Al Qaulul Mamûl Fi Fannil Usûl, Page 78.
- (8) *“The Sunnah is whatever has been narrated regarding the Prophet, whether his actions or his words.”* – Risâlah Li Zainuddin Halâbi. 808 Hijri, Page 16.

- (9) *“The Sunnah is whatever is received from the Prophet (ﷺ), excluding the Qurân, and it also includes his actions and his [passive] acceptance.”* – Qawâid Al Usûl Li Safiuddîn Hanbali. 684 Hijri, page 91
- (10) *“The Sunnah Linguitically means habit and in the Shariah it is commonly used for whatever is received from the Prophet (ﷺ) including his words, his actions and his [passive] acceptance as well as the actions which the Prophet (ﷺ) performed regularly but which are not obligatory.”* – Tarîfât Lil Jurjâni, Page 86.
- (11) *“The Sunnah linguistically means habit and here it means whatever occurred with the Prophet (ﷺ), excluding the Qurân whether his words, his actions or his [passive] acceptance as is stated in Sharh Al Mukhtasar.”* – Page 22, volume 2, Musallum Ath Thubût.
- (12) *“The Sunnah is the speech of the Prophet (ﷺ) and his actions.”* – Minhâj Lil Baidâwî, 568 Hijri, page 61.
- (13) *“As far as the usage of the term Sunnah instead of the term khabar [reported] as is also agreed by others, is because the word Sunnah includes the words of the Prophet (ﷺ) and his deeds.”* – Kitab Ut Tahqîq, Sharahul Hisâmî, page 147.
- (14) *“The Sunnah in the Shariah, includes what has been conveyed from the Prophet, his words, his actions or his acceptance of the actions of others.”* – Nuz-hatul Khâtir Al Âtir, page 236, volume 1.
- (15) *“The Sunnah is used for the words of the Prophet (ﷺ) and his actions and his silence at the words and the actions of the Sahâbah [companions]....”* to the end. Nûrul Anwâr, Page 173.
- (16) *“The Sunnah is divided into three categories – the speech of the Prophet (ﷺ), and his actions or when he saw any action being performed and [passively] accepted it.”* – Ahkâm Li Ibn Hazm, Page 6/2.
- (17) *“The term Sunnah is used for what has been conveyed regarding the Prophet (ﷺ) especially what is not proven in the Glorious book [Qurân].”* – Muwâfiqât, volume 4, page 3.

The mention of this definition is widely found in the writings of the scholars. The leading/early scholars of Islâm consider the hadîth after the Qurân as a “Hujjate Shar-î” [justification in religion for obtaining its tenets and laws]; and their understanding of the meaning of ‘Sunnah’ is similar to the quotes noted above. In certain definitions there is minor variation whose application is understood by the scholars. In those definitions,

the hadîth and sunnah have been presented as synonyms and have been understood to include the speech as well as the [passive] acceptance by the Prophet (ﷺ) and from that meaning, its legal sufficiency is the point of contention [between Ahle Hadîth and Jamâte Islâmi].

[Further] In the books of Sunnah written by the leading/early scholars of hadîth, they have also mentioned the [three categories of] verbal, practical and silently accepted hadîth. All the books of Sunnah are available as evidence that the sunnah is mentioned in them with the same widely understood and idiomatic [widely used] meaning. And it is also known that these volumes of Sunnah along with the knowledge and the status of their compilers is [well] accepted. Their point of view regarding the sunnah is the same as has been stated in the above passages.

6.6 Sunnah in the eyes of Maulânâ Islâhî

While composing the essay which we are analyzing and which was published in the October 1955 edition of the Tarjumân Al Qurân, Maulânâ Islâhî has been influenced by the prevailing atmosphere created by the stances of all the religious groups including the Ahle Qurân, Ahle Hadîth etc. He states:

“Before explaining the actual status of the Hadîth and the Sunnah in the religion, I would like to briefly clarify the difference that exists in my opinion between the Hadîth and the Sunnah but which people commonly do not take into consideration.

Hadîth is that every speech, action and [passive] acceptance which is narrated with regards to the Prophet (ﷺ). But Sunnah exclusively means the established and clearly known method on which He (ﷺ) acted repeatedly, which he has guarded and which He (ﷺ) has regularly adhered to.” – Tarjumân Al Qurân, October 1955, page 137.

This definition by the Maulânâ [Islâhî] is based on his logic and is not the widely held one. Thus:

- (1) The Maulânâ has boldly stated what he wanted to convey. In his opinion, the hadîth does not have the equivalent status as the Sunnah.
- (2) And this importance is attributed solely to that interpretation of the sunnah which the Maulânâ has determined for himself or whose indoctrination the Jamâte Islâmî has presently focussed upon.
- (3) And it is also obvious that this is the Maulânâ's own definition of the Sunnah, people commonly do not give it any consideration.
- (4) In the Maulânâ's view it is not appropriate to assign any different meaning to the Sunnah. This is the sole logical definition of the Sunnah. (Even though the Maulânâ differs in this definition from the entire Ummah). As far as I believe, neither is the Maulânâ a negator of hadîth nor is he a rejector of the Sunnah; but the Maulânâ's manner of initiating the debate can open the side doors and consequently the negators of hadîth can gain a lot of support from it.
- (5) The Maulânâ has constricted the definition of Sunnah to such an extent that it will be restricted to just a few practices which are proven from the Prophet (ﷺ) by way of repetition such as certain mandatory rituals of prayer, but for calculation of Zakât perhaps, once again a person will be compelled to take support from the Khabar Wâhid [hadîth reported once or few times].
- (6) Even if he claims a thousand times that *"If a person does not concede that the Sunnah is a source of the religion, then I do not accept him as a Muslim"* [the Maulânâ is not really defending the Sunnah]. The Question arises regarding the boundaries of the Sunnah. Its range will not progress beyond a few actions [because of the severely restricted definition by the Maulânâ]. The complete Islâm will need to be derived from somewhere else. Then what is the need for this claim?
- (7) The claim is being made that Islâm performs the role of providing guidance in all the aspects of life. But with regards to the definition provided by his excellency, its boundary will be confined to such an extent that perhaps even certain

important aspects of life shall be devoid from its guidance. Obtaining guidance in political and economic matters is too great; we will have to be deprived from Islâmic guidance even with regards to acts of worship and dealings with people. If we continue to administer step-motherly treatment with the Akhbâr Âhâd [hadiths narrated once or few times] such as done by the Mutazilah, we shall be deprived from guidance provided by Islâm in issues such as distribution of the spoils of war, Jaziya [tax imposed on non Muslims], wars and in similar fashion most of the international issues. And the perfection of the religion will become a mere dream which has no realization. If we try to deduce the important commandments solely from the glorious Qurân and the Sunan Mutawâtirah [repeatedly reported Sunnahs] as is done by the Ahle Qurân Sect, then the mode of inference that will need to be adopted shall be no better than the method of making and breaking political alliances.

After the Idârah Tulu Islâm, the Idârah Saqâfate Islâmiyah

- (8) After the rejection of the Hadîth [by Sir Sayyed Ahmad Khân], there are two groups in front of you. Their style of inference is conspicuous. They are the Idârah Tulû Islâm [The organization for the rise of Islâm], based in Karachi and the Idârah Saqâfate Islâmiyah [Organization for Islâmic Culture] based in Lahore. Majority of the people in them are rejectors of Hadîth. Even the people who do not openly refute the hadîth, their mental inclination is also towards rejection. Therein the explanations of the basic truths of Islâm has been done in such a manner that even the pillars of Islâm could not be safeguarded. Neither does prayer exist nor fasting, neither there is Hajj nor Zakât [charity], neither is monotheism safe nor prophethood, neither is there the day of judgement nor reward and punishment. The whole of Islâm has virtually become another name for worldly aims. Refer to the periodical “Islâm ki buniyâdi Haqîqatein” [The Basic facts of Islâm] written by Khalîfah Abdul Hakîm, “Muqâme Hadîth”

[The Status of Hadith] by Sayyad Jâfar Shâh and “Nizâme Rubûbiyat” [The Lord’s System] by Parvez etc.

Many centuries ago the same position that we are now occupying in support of the Sunnah and Hadith, were used by the leading/early scholars of Hadith to launch attacks on the Mutazila, Khawârij and other deviant sects and dealt them defeat after defeat and thus the constructive and offensive efforts of our predecessors had made the deviators unsuccessful. But the contraction and restriction in the definition created by the Maulânâ [Islâhî] will mean that we have ourselves forsaken many portions that make up our claim [of maintaining the original comprehensiveness of Islâm]. If our ideological leaderships continue to follow this evasive attitude then we should admit our defeat. We have ourselves abandoned the precious collection of Ahâds [hadiths narrated once or few times]. Is this careless precaution the result of inadequate review or cowardice and faint-heartedness. O Allâh! we seek your refuge from cowardice.

- (9) From this definition, perhaps that objective may still not be achieved for which this shrinkage and constriction has been adopted. [Instead of defending the hadith, you end up supporting the rejectors of hadith]. It is my opinion that the Parvez Party from the Ahle Qurân may perhaps temporarily concur with you after rephrasing the words. Most probably after this definition, there will be no major impact on their ‘refutation of hadith’ and your ‘Hujjiyate Sunnah’ [validity of Sunnah as a source of religious tenets and laws]. Only some situational differentiation shall remain.

Divergence from the point of discussion

- (10) Such type of definition is to an extent, a divergence from the point of original discussion [regarding the error of those who completely reject all Hadith]. The focus of discussion is now that definition of Sunnah that has been reproduced above from the books of various scholars. It means that we have modified our stance

regarding the safeguarding of hadîth on which we were positioned since the noble times to the present era. We did not expect this type of divergence and dissociation from the gentleman.

- (11) The collection of Tawâtur [widely reported narrations of Hadîth] is very small for the purpose of proving the practices of the Prophet (ﷺ) along with his permanence on them. And if we trust the Âhâd, then according to the viewpoint of the Maulânâ, it will be tantamount to proving conjecture using conjecture. In the first case [depending solely on Tawâtur], it will result in rejection of hadîth in the common aspects of life because whatever is found in the collections of hadîth do not meet this definition. [Most of the hadîths in the collections are Âhâds and not tawâturs]. The hurdle created by the Maulânâ is of such a nature as when someone said that I consider the Sunnah to be a ‘Hujjate Qat-ii’ [absolutely valid source of religion] but the definition of Sunnah is that it should be narrated from the beginning to the end by a person with an equivalent status to Imam Shafa-ii or Imam Ahmad. Setting very strict pre conditions leads to rejection.
- (12) How will the Sunnahs of fasting on the day of Âshûrâ that the Prophet (ﷺ) most probably observed only once, Tarâwîh Prayer that He (ﷺ) observed with the congregation for only three nights during Ramadhân, the different versions of the Dua Istiftâh [the dua before Sûrah Fâtihah] that he recited differently at different occasions and other practical Sunnahs on which Istimrâr [continual observance] can not be proven, be able to conform to this definition? The denial of their ‘sunnah’ status is not so difficult under this definition.
- (13) Certain scholars with certain conditions include in the definition of Sunnahs both habits and acts of worship where as others consider devotional acts solely as constituting the sunnah. This discussion by itself also requires investigation and analysis. But the Maulânâ’s definition is also silent on this aspect. The definition does not have any portion for excluding

recurring habits. [Maudûdi considered the beard to be not a sunnah but a habit of the Prophet (ﷺ)]. The maximum consideration that can be given to your definition is that if any practice can be proven under these conditions, then it is also a sunnah.

- (14) Every person has the right to establish idioms [shared specific meaning of a particular word between people belonging the same field] but they can not be used to replace the idioms established by the leading/early scholars. For example if someone says that according to me salat [prayer] means the greatest lordship, that the hereafter does not mean the day of judgement but it means to plan for tomorrow in this world itself and to plan for the future in life, that the angels mean those wonders of nature whose control has been bestowed upon the people in this very world, that fasting only means to exercise control over cravings etc. How much ever these things be useful in themselves, but they can not be used to reestablish the commonly known and idiomatic meanings of fasting, prayer, faith in the hereafter and faith in the angels. Similarly if a new idiomatic meaning is given to the term ‘sunnah’, it can be considered upto a certain limit. But the point of contention on which the discussion is ongoing [regarding not reducing the status of the hadiths, not assisting the negators of hadith etc.] can not be resolved by it. As far as I know, perhaps due to the same point of view, Maulvî Ahmad Dîn Amritsarî did not refute the well known practices and the commonly followed Sunnahs. He used to follow the same well known methods for Adhân [call for prayer], prayers, Nikâh [marriage contract] etc. We repeatedly find its mention in the ‘Burhân Ul Qurân’ and in his exegesis, even though Maulvî Ahmad Dîn Amritsarî was a recognized negator of hadîth. It is hoped that the Maulânâ will reconsider this method of argument because from this deviation, the actual matter will not be solved [of protecting the Sunnah].

6.7 Methods for the authentication of Sunnahs.

After introduction of the Sunnah, the Maulânâ states that:

Markaz ud Dawatul Islamiyah wal Khayriyah, Saunas.

“The Sunnah can be proven in four ways: (1) Continuity in practical implementation, (2) Practices of the people of Madinah, (3) The Actions of the Rightly guided Khalifās [Abū Bakr, Umar, Othmān and Alī may Allāh be pleased with them] and (4) Âhād” [Sparsely narrated hadīths].

There is also a difference between the ‘Khabar Mutawâtir’ [widely reported narrations] and ‘Tawâtur Amal’ [continuity in practical implementation] but at the moment there is no need to enter into this debate. The unquestionable acceptability of the tawâtur [widely reported narrations] is common; the Sunnah that is widely reported is after all proven. But how many Sunnahs [they are very few] can be established by the tawâtur has been briefly discussed earlier and will be discussed again later.

Before the discussion on the hadīths, we go across the practices of the people of Madinah and the actions of the Rightly guided Khalifās. These also reach us through authentications and chains of narrations most of which are also Âhâds [sparsely narrated] that is why their status should be even below the Akhbâr Âhâd [meaning the sparsely narrated actions of the Rightly Guided Khalifās should have lower status than the sparsely narrated hadīths of the Prophet (ﷺ)]. If the element of presumption in the Âhâds can become a source of doubts, then we find here even more presumption all around. [Similarly] to hesitate from the Marfû [complete chain of narrators] and authentic Âhâds [sparsely reported hadīths] while on the other hand inferring from the practices of the people of Madinah does not seem to be appropriate. Otherwise one will reach the condition of:

“To escape from the rain, he stood below the roof trough” – Arabian Proverb.

The Maulânâ [Islâhî] has presented the case of the people of Madinah in his own words by saying that:

“Madinah Munawwarah was the centre of many great Sahâbah [Companions] may Allāh be pleased with them. Whatever they used to do in different matters of life, Imâm Mâlik (May Allāh be pleased with him) used to consider them equivalent to Sunnah because on such occasions, how could the Sahâbah deviate from the Sunnahs..” upto the end in brief.

As a conclusion he says:

“I consider this viewpoint of the Malikîs as worthy of consideration.”

However:

- (1) In the books of the Mâlikîs that have passed by my gaze, those people did not dare to call the practices of the people of Madinah as Sunnahs. They are aware that the correct method to prove the Sunnahs of the Prophet (ﷺ) is through chains of narration; city of dwelling does not have any influence in it. The fears that are expressed nowadays regarding chains of narration did not exist in those days.
- (2) Imâm Mâlik (رحمہ اللہ) was born approximately in the year 93 Hijrî and passed away at around 178 Hijrî. Most of the senior Sahâbah [Companions] had migrated before the year 30 Hijrî towards the captured countries of Iraq, Syria, Persia etc. in order to perform their religious duties. Madinah being the capital of the Khilâfat, there was a multitude of aliens who had nearly made Madinah their home in order to achieve their worldly goals. One of the reasons for the martyrdom of Othmân R.A. and the consequent events and tragedies was also the presence of individuals who followed opinions [instead of religious knowledge] and the absence of the senior Sahâbah [Companions]. In these conditions, the practices of the people can not be given any significance. On the contrary, it can be inferred that the practices of that period should not be given any significance.
- (3) For the whole world, neither Madinah nor Kûfah [City inhabited by Ali R.A. and other Sahâbah R.A.] but the Sunnah alone is the touchstone [criterion] for the authenticity of the practices. Now for the Sunnah, the declaration of any city as the standard does not seem to be a valid notion. Honestly, if the Sunnah is the criterion, then the practices of any city or individual can not

become the basis for it. The horse can not be yoked behind the carriage.

- (4) It was also customary for the senior saḥābah [companions] that after receiving the genuine Sunnahs, they would amend their practices and they would not insist on their ways; therefore if the Saḥābah were hypothetically present in Madinah at that time, the Sunnah would yet be the criterion for them. Imam Shāfa-ii R.A. used to say
- “How can I ignore the report [Sunnah] in exchange for the words of the public; if I were to decide upon them, I would debate with them in favor of the Hadīth.”* – Ahkām Lil Āmḍi, volume 2, page 165.

Hafidh Ibn Qayyim says:

“The Sunnah is the criterion; anybody’s practice is not the criterion against the Sunnah”. – Ālām Al Muqī-in, volume 2, page 295.

- (5) The really authentic thing is the Sunnah. Where ever the Sahabah R.A. went, they carried their knowledge and they indoctrinated the words and the actions of the Prophet (ﷺ). It is strange that if these noblemen are present in Madinah, this knowledge is the criterion for Mālik, but when this knowledge is transferred to Kūfa or Syria, its acceptability is subject to scrutiny.
- “What can be the role of bricks and houses etc. in the precedence of any speech; its relation should only be with the people who live therein”.* – A’alām, volume 2, page 295.
- Wherever the knowledge of the Sahabah R.A. and the Sunnah of the Prophet (ﷺ) exist, they shall be the criteria.
- (6) Even in Madinah, the people of knowledge used to disagree with each other. In the Muatta, Mālik R.A. himself has mentioned these differences. In these situations, how can the utterances of certain people of Madinah be the criteria for others; and which of the utterances will the Maulānā [Islāhī] select as the standard in order to prove the Sunnah. How will

this principle of the Mâlikîs be taken into consideration; when on both sides the people of Madinah are present.

6.8 The People of Madînah and the discontinuation of Sunnahs

- (7) The people of Madînah had abandoned some of the important Sunnahs. For example (a) The folding of hands is not prevalent among the Mâlikîs. They offer prayers with straight hands, (b) The Mâlikîs turn in Salâm only on one side. The creed of the majority of the scholars is that the Salâm should be towards both sides. (c) The Mâlikîs do not like to say Bismillah during prayers, (d) A well known Sunnah such as the Raful Yadain [raising hands before and after ruku] is not commonly found among the Mâlikîs. (e) It was no longer customary to recite the takbirs loudly in Madinah [during days of Eid]. (f) The dua Istiftâh [supplication after starting the prayer and before reciting Sûrah Fatihah] was being totally ignored. The noble Umar R.A. recited it loudly over a period for its inculcation. (Muslim). (g) It is customary among the Mâlikîs that they prefer to broadcast the morning adhân before its time even though the authentic Sunnah is against it. The Adhân is really a means to announce the time. (8) It is appropriate to have the funeral in the Masjid, but the Mâlikîs do not consider it to be permissible. In the Ahkâm, volume 2, Ibn Hazm has mentioned dozens of issues of such nature in which either the practices of the people of Madinah were against the Sunnah or the Mâlikîs do not abide by those Sunnahs that were customary in Madinah for a long time. Now only two outcomes are possible: either Imam Mâlik himself did not consider the customs of the people of Madinah to be the applicable criterion or the practices of the people of Madinah were not in accordance to the Sunnah.
- (8) One can not deny the extent of interference of the government on the practices and habits of countries and cities. While on the one hand the influence of the Rightly guided Khalifâs and

the righteous leaders persisted in Madinah, on the other hand the influence of corrupt and immoral rulers also persisted. Hâfidh Ibn Hazm writes:

“After the glorious period, the era of corrupt and immoral rulers such as Amr Bin Saïd, Hajjâj Bin Yûsuf, Târiq, Khâlid Bin Abdullâh Al Qasrî, Abdur Rahmân Bin Dhahâk, Uthmân Bin Hayyân Marri prevailed and the Madînatur Rasûl [City of the Prophet (ﷺ)] was also influenced by their moral effects and dreadful innovations.” (Al Ahkâm).

During the time of Imâm Mâlik R.A., Madînah was the expression of this very composite culture. We do not know to what extent does the Maulânâ [Islâhî] consider the viewpoint of the Mâlikîs as worthy of consideration.

- (9) After a century of differing influences, [Before and during Imâm Mâlik's era] the Maulânâ [Islâhî] declares the practices of the people of Madinah as a foundation of Sunnahs based on the belief or supposition that they must have been derived from the directives of the Prophet (ﷺ) whereas he flinches from the authentic Sunnahs just because they are ‘Khabar Wâhid’ [not widely reported]. I can not understand the preference of belief or supposition over sciences [of hadith] and neither is it expected from a knowledgeable person as the Maulânâ [Islâhî]. How can this be better described than the proverb *“He attacked the lion and conceded defeat against the short legged sheep.”* With how much simplicity the Maulânâ has stated

“The Sunnah that is known from this way is given preference over the knowledge of Sunnah that is obtained from the ‘Akhhbâre Âhâd’ [sparsely reported narrations].”

An emotional appeal can perhaps be made in the name of Madinah, but such an approach has no significance in the field of knowledge and understanding.

- (10) In reality, Imâm Mâlik R.A. himself did not give that much significance to the people of Madinah that the Maulânâ [Islâhî] is conferring them. He was not in favor of rejecting the

authentic Sunnah against the practices of the people of Madinah. If this approach was so important in his view, then he would have immediately accepted the offer of Harûn Al Rashid regarding the Muatta Al Mâlik.

The Khalifah Harûn sought the counsel of Imam Mâlik R.A. regarding making the Muatta the law of the land and hanging it from the Kabah so that it will be enforced upon the people. Imâm Mâlik advised *“do not do so because the Sahâbah [companions] of the Prophet had disagreements regarding tertiary matters and they emigrated to various countries. Whatever is narrated from them is Sunnah.”* Harûn understood the matter and said that *“may Allâh facilitate goodness for you O Aba Abdullâh.”* – Hujjatullâh, volume 1, page 116; A’alâm Al Muqî’in, volume 2, page 296; Miftâh Al Sa’adah by Tâshabkarî Zâdah 962 Hijrî, volume 2, page 87.

Imam Mâlik considers the knowledge of all the Sahabah R.A. as Sunnah. Whether the knowledge is available in Madinah or in another city, he does not consider the knowledge of the people of Madinah as the basis of Sunnah. The mention of the practices of the people of Madinah in the Muatta is for preference [among conflicting opinions] and confirmation; the real evidence even therein is the Sunnah which can be proven by the method that is known among the Muhaddithîn. The manner in which the Maulânâ has described the customs of the people of Madinah; whatever status the later day Mâlikîs or advocates such as the Maulânâ [Islâhî] may like to bestow to them; Imam Mâlik R.A. can not be held responsible for it. Imam Mâlik R.A. is absolutely not in favor of the approach that the Sunnah be rejected on the basis of the customs of the people of Madinah. This is such a barristorship which is not liked by the client.

- (11) According to Imâm Ibn Hazm, approximately three hundred (300) scholars migrated from Madinah to settle in Kûfah and its sorroundings and more or less a similar number in Syria.

And they performed this emigration solely with their eyes on religious and missionary requirements. How severe a punishment for their sacrifices will it be to consider their practices as neither a criterion nor a source of Sunnah. On the other hand the practices of the individuals who settled in Madinah for certain religious and worldly needs are declared as the touchstone for the Sunnah of the Prophet (ﷺ). If this is the status of national bias in the religion then what is the remaining value of knowledge and wisdom.

The love of the houses did not break my heart.

Rather the love of those who inhabited the houses.

- (12) If human actions, solely on the basis of national superiority are made the justification for lack of confidence in authentic hadîths and 'Akhbâr Ahâd' [sparsely reported narrations], then a dangerous gate will be opened for the negation of hadîth.

لَا تَعْمَى الْأَبْصَارُ وَلَكِنْ تَعْمَى الْقُلُوبُ الَّتِي
فِي الصُّدُورِ ﴿٤٦﴾

In reality the eyes are not blind but the hearts are blind that are in the breasts. (Sûrah Hajj 22, verse 46)

- (13) It is undeniable that even the Sahabah that had settled in places other than Madînah possessed treasures of knowledge regarding the Prophet (ﷺ) and some of that knowledge was not available with those who were in Madînah. In this situation, if one were to follow the hadîth, then what would remain the significance of the customs of the people of Madînah? And if one were to give preference to the customs of the people of Madînah, then after all what is the crime of the negators of the Sunnah? From this principle did the creed for the sufficiency of the hadîth receive help or the negation of hadîth was supported? This can also be decided by the Maulânâ [Islahî].

- (14) Imam Mâlik in his Muatta, has mentioned the customs of the people of Madinah at some locations. His personal approach is limited to giving it some weightage. He has neither mandated it nor has he adopted it as a criterion whereas at some locations, this mentioning is only in the form of stating the situation. Hâfidh Ibn Qayyim R.A. after mentioning Harûn Rashîd's proposal for conferring to the Muatta an official status and Imâm Mâlik's refusal says:

"From this, it is proven that the customs of the people of Madinah are not an [irrefutable] evidence for all the scholars. And it is his own comment when he observed them performing these actions, And he did not say anywhere in his Muatta or anywhere else that the actions other than these are prohibited. But he merely said that these are the actions of the people of his city. So may Allâh be pleased with him and reward him from Islâm, he has mentioned the consensus of the people of Madinah in approximately forty (40) issues." – A'alâm Muniriyyah, volume 2, page 297.

The Maulânâ [Islâhî] has most probably adopted this approach in developing the Sunnah from the speech of some Mâlikî or he has given it birth from his own thinking; but one does not find its evidence from the utterances of Imâm Mâlik.

Though Maulânâ Islâhî is not an Ahle Hadîth, but he is accustomed to thinking with an open mind. Thus if he were to read A'alâm Al Muqî'in, volume 2 and Ahkâm Ibn Hazm, volume 2, he would concur with this writer, God willing.

6.9 The circumstances that shaped the customs of the people of Madinah

Hâfidh Ibn Qayyim presents the background of the customs of the people of Madinah in the following words:

“They used to accept and not disobey the directives of the Muftis, rulers and market inspectors. When the Mufti passed any fatwa [religious edict], the governor used to implement it and the market inspector enforced accordingly; and thus a system would be established. This is the thing towards which we do not pay any attention. As far as the actions of the Prophet (ﷺ), his Khalifās R.A. and companions R.A., it is the real Sunnah. So the former and the latter should not be mixed together. So we will tightly hold fast to it [Sunnah]. And if the former contradicts with the Sunnah, we will reject it stoutly. And the grant [ease in fulfilling] is from Allāh.” – Â'lām volume 2, Page 306.

After that Hâfidh Ibn Qayyim R.A mentioned such Sunnahs that were present during the time of the Khalifās R.A. and the companions R.A but which had been neglected by the Mâlikîs.

The same discussion is conducted by Hâfidh Ibn Hazm R.A. in the following manner:

“The glorious era passed away. Subsequently sinners and tyrants such as Amr Bin Saïd and Hajjāj Bin Yūsuf became the custodians of Madinah while at other times virtuous and pious people such as Amr Bin Hazm and Umar Bin Abdul Azîz became the rulers. And the customs of the people of Madinah was another name for their [mixed] effects...” Brief Summary – Al Ahkâm volume 2, page 115.

Nowadays Egypt is also a cradle of “Darâyat” [so called wisdom]. Before proceeding further, also hear the opinion of an Egyptian scholar regarding the customs of the people of Madinah. Shaikh Hassan Ahmad Al Khatîb says:

“The actions of the people of Madinah is like the actions of the people of other cities. So there is no difference between their actions and the actions of the people of Iraq, Syria and Hijâz. Consequently, the real dependence is on the Sunnah. Thereby, the people among whom the Sunnah exists, those are the people who are upon the righteous actions and who should be followed. And how can their [people of Madinah] actions be the criteria for others when there have been differences between the

Muslim scholars on the same issue. And majority of the companions of the Prophet Muhammad (ﷺ), had migrated from Madinah to settle in different countries; whereby most of their scholars had migrated to Kûfa, Basrâ and Syria. And the criteria is that matter unto which it is mandatory to return. And the action of any city or country does not have any real relevance in the Shariah.” – Summary of page 172 in the book ‘Fiqhul Islâm’.

This is the opinion of the majority of the leading/early Islâmic scholars regarding the actions of the people of Madinah.

6.10 Khabar Ahâd [Sparsely reported narrations] (Note 1)

-----Beginning of Note 1-----

Narrations are of two types : (1) Mutawâtîr [widely reported] and (2) Âhâd [sparsely narrated]. All the sensible people are unanimous regarding the validity of the Mutawâtîr. However the Samînah and the Brahimah do not consider even the Mutawâtîr to be valid. It is their opinion that guaranteed knowledge can not be obtained from any narration. When guarantee can not be obtained from individuals and Âhâd, then Mutawâtîr is effectively their agglomeration, then from where has a guarantee appeared in it.

Whatever is not a Mutawâtîr is an Âhâd. Regardless of whether the reporters are ten or twenty, within the terminology it is a Khabar Wâhid [sparsely reported narration]. Because the Mutawâtîr are comparatively lesser in number, the dependance of all the wordly and religious affairs is on the Khabar Wâhid. The majority of the religious affairs have also reached us through the Khabar Wâhid and similarly in most of the information regarding worldly matters, the Khabar Wâhid is active. If everyone starting from the government to the common people stop having faith in the Khabar Wâhid, then the entire machinery of the affairs will be rendered ruined and destroyed. On the other hand, the accumulation of numbers of Mutawâtîr for any dealing is impossible. Similarly, the Prophets used to send delegations; based on the feedback of those

delegations, wars would be fought, thousands of lives would be lost, but the utilitarian status of the Khabar Wâhid was never the subject of debate. The Qurân says:

(يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَن
تُصِيبُوا قَوْمًا بِمَهَلَةٍ فَتُصْبِحُوا عَلَىٰ مَا فَعَلْتُمْ نَادِمِينَ ﴿٦﴾)

O you who believe! If a Fasiq (liar — evil person) comes to you with any news, verify it, lest you should harm people in ignorance, and afterwards you become regretful for what you have done.
(Sûrah Hujurât 49, verse number 6)

One has not been commanded to reject the information provided by a sinner. However one has been directed to investigate and confirm. In this verse, by the specific mention of the [narrators] evil trait, it is obvious that for the information provided by a reliable and righteous person, even this much is not necessary. From this, the high importance that is assigned to the Khabar Wâhid vis-à-vis religious and worldly matters is clear.

In order to avoid the deceit of the hypocrites, one has not been instructed to stop believing in their talk but one has been told to direct such information towards the scholars and the interpreters so that they can derive the correct results from them.

Considering the need for preaching and cautioning it has been stated:

فَلَوْلَا نَفَرَ مِن كُلِّ فِرْقَةٍ مِّنْهُمْ طَائِفَةٌ لِّيَتَفَقَّهُوا فِي الدِّينِ
وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ ﴿١٣٢﴾

So why should it not be that a group from every section goes forth, so that they may acquire perfect understanding of the faith, and so

that they may warn their people when they return to them.
(Sûrah Taubah 9, verse 122)

Meaning that from each group, some people shall travel in order to gain knowledge, understanding and insight and then return in order to caution their community. The word ‘Ta-i-fa-tun’ is used for one or more and this will only be a Khabar Wâhid [one or more individuals]. No numerical limit has been set on their knowledge and figure, that unless their number reached hundred (100) or fifty (50) individuals, they shall not utter anything from their tongues. It is understood that when they speak, then according to the instruction of the Glorious Qurân, there shall essentially be belief in their utterances. This is the explanation of the Qurân regarding the validity and the trustworthiness of the Khabar Wâhid [sparsely reported narrations]. The Prophet (ﷺ) was also not constrained that unless the number of his audience reached the requirement of Tawâtur [widely narrated], he shall not utter any word from his mouth. If the Khabar Wâhid was not authentic in the Shariah [religious code], then definitely some form of restriction would have been imposed on the utterances of the Prophet (ﷺ). Thus it is clear that the Khabar Wâhid is a ‘Shar-î Hujjat’ [valid religious justification].

That is why the leading/early scholars of the Sunnah, after validation and analysis have considered it as a valid source of [irrefutable] argument. After the signs [of authenticity are found], they have given it complete importance; and what is proven through them, has been accepted with the status of [sound] knowledge. In the series of hadîth, most of them are Ahâd [sparsely reported narrations]. Where ever the leading/early scholars of hadîth have felt the need, they have performed investigation and research. They have classified and categorized the signs [of authenticity], they have developed rules for the same and they have adopted it. This was all that was possible; a human being does not have the power over that which is beyond the borders of possibility. His knowledge and actions, deeds and efforts, is limited by what is possible. Nature has not burdened him beyond this, nor is he responsible for it.

Khabar Wâhid [sparsely reported narration] and the associated debate & interpretations. The first century of the Hijrî calender is the sacred era of the Islâmic traditions. The religious traditions of knowledge and practices were at their youthful peak. Whatever happened at that time was from the Islâmic point of view to a great extent, worthy of veneration and acceptance. Ibn Hazm says that in the first century of the Hijrî calender, the Khabar Wâhid [sparsely reported narration] would be accepted without refusal. The Sunnis, Khawârij [deviant sect that martyred Ali R.A.], Shias, Qadariyyas [a sect that believed that since everything is predestined, the human being has no influence] used to accept it. After the first century, the Mutakallimîn [polemical debaters] of the Mutazilah sect opposed this consensus of the Ummah. (Ahkâmul Ahkâm, volume 1, page 114).

Shaikh Muhammad Ibrahim Al Wazîr Al Yemenî (870 Hijrî) says: *“The consensus of the Muslims has been established regarding the obligation to accept [the reports of] the good narrators and herein there is no scope for alternate interpretations. And this is not blind following. But this is to act in accordance to those undisputable evidences that make the acceptance of the ‘Khabar Âhâd’ [sparsely reported narration] compulsory. And this rule is written in the books of this science. Nobody has opposed them except the Sharzimatus Yasîrah [small group] and they are the polemical debaters of Baghdad belonging to the Mutazilah sect. On the contrary, there was consensus on them and it is so even now.”*

Generally the people who have objected to the ‘Akhhbâr Âhâd’ are those who were unfamiliar with human psychology and were ignorant about the boundaries of its possibilities. Even today, those same naturalists are creating sources of doubts within them who are accustomed to sitting on the ground and speaking about the skies. Therefore in different eras, the voice of dissention against the Akhhbâr Âhâd has originated from those circles who were accustomed to ‘Bid-at’ [innovations] or were influenced by the Bid-at to some extent.

Sr. No.	Type of refuter	Refutation for which type of Hadîth	When
1	Khawârij	Those hadîths which mentioned the virtues of the Ahlul Bait [Prophet's ﷺ household members]	200 Hijrî
2	Shia	Those hadîths which mentioned the virtues of the Sahâbah ﷺ (companions)	200 Hijrî
3	Mutazilah & Jahmiyah	The hadîths regarding the attributes of God	
4	Qadhî Îsa Bin Ibân and his followers	The hadîths which are narrated from those Sahâbah who do not have the aptitude for jurisprudence.	221 Hijrî
5	Among the later jurists Qadhî Abu Zaid Dabûsî etc	Same as above	
6	After that, along with the Mutazilah and the Mutakallimîn [Polemical debaters], a small group among the later jurists.	These gentlemen refuted the Khabar Wâhid [sparsely reported narrations] both in basic issues and in secondary issues.	After 400 Hijrî
7	The group that was impressed by European Culture including Maulvî Chirâg Ali, Sir Sayyed Ahmed Khan etc.	These gentlemen were totally ignorant about the science [of hadîth]. According to their analysis, the hadîths are a set of historical records. Whatever was according to their 'nature' was accepted by them and whatever was contrary to it was rejected by them.	Near 1300 Hijrî
8	Maulvi Abdullâh Chakdâlvî, Mistrî	Absolute rejection of hadîths	After 1300

	Muhammad Ramadhân Gujrânwâla, Maulvi Hashmat Alî Lahorî, Maulvi Rafiuddîn Multanvî		Hijrî
9	Maulvi Ahmaddîn Sâhab Amritsarî & Mister Ghulâm Ahmad Pervez. These people are impressed by Sir Sayyed but they are ignorant and careless.	According to them the Qurân, hadîths and the whole religion is a game or atmost it is a political ideology regarding which we have the right to make alterations at any time. Maulvi Ahmaddîn used to consider certain Mutawâtir [widely reported] to be excluded [from this rejection].	1400 Hijrî
10	Maulânâ Shibli, Maulânâ Hamîduddin Farâhî, Maulânâ Abul Ala Maudûdî, Maulânâ Amîn Ahsan Islahî and the common products of Nadwah except Hazrat Sayyed Sulaiman Nadwî.	These gentlemen are not refutors of hadîth but from their style of thoughts, the lightening and belittling of hadîth is felt; and from their way of speech, the side doors for the refutation of hadîth can be opened.	1400/ 1300 Hijrî

This table is a result of my personal study; I do not insist on any of its portions. I would be obliged if I was informed of my error. In my opinion, the movement for the negation of hadîths has reached this juncture in retrogressive stages.

After due investigation and substantiation, the hadîth has exactly the same status as the glorious Qurân and similarly its rejection has exactly the same effect on faith and truthfulness as the rejection of

the Qurân. When there is disagreement regarding the interpretation of the words of the glorious Qurân, there will be no doubt created regarding the absolute nature of the words; but the debate regarding the interpretation of the meaning and its application shall remain. The interpretation which will be according to the correct fundamentals and the sciences of the Sunnah, its negator will be called a negator of the Qurân. The disagreement in the interpretation can not save anybody from this edict. Exactly in the same fashion, the hadîths that are proven to be authentic according to the correct fundamentals and the commentary of the leading / early scholars of the sunnah, then their denial will be apostacy and tantamount to expulsion from the Ummah [Muslim Nation]. Merely dissent, and that too from such gentlemen who are not aware of the actuality can not dislodge a fact from its position and status. In spite of dissent in the interpretation, the Qurân is still the dialogue of God and a religious [irrefutable] argument. In a similar fashion, the hadîth, in the presence of investigation and verification, is bestowed by God and after the Qurân, it is an [irrefutable] argument in the religion. Imâm Uthmân Dârimi (282 Hijrî) says: *“As far as the hadîth, it is the religion after the Qurân.”* (Naqdud Dârimi Ala Basharul Muraisi, page 137).

-----End of Note of 1-----

There are many theological debates regarding the Khabar Wâhid [sparsely reported narration] whose details are available in the wide ranging literature of the principles of jurisprudence and the principles of hadîth. No limit regarding the number of narrators has been stipulated for Âhâds [sparsely reported narrations]. All others that are not Mutawâtir [widely reported narrations] are Âhâds. If the signs of trust are not present in the Khabar Wâhid or the signs of weakness are found, then from such a report, [certain] knowledge will never be obtained.

Shâh Waliullâh Rahmatullâh Alaih has defined five orders among the books of Hadîth. In the end he said : *“The confidence of the leading/early scholars of hadith is reposed on the first and the second orders of hadith. This is really the pivotal point [main focus] of their confidence. The third order in which Bayhaqî, Tahâwî, Musannif Ibn Abî Shaibah, Tabrânî etc. have been registered is the one from which only the experts in the science [of hadith] can benefit; this is not a thing that can be applied and utilized by the masses. The remaining orders are used for making inferences by the innovators. The Ahle Hadîth do not rely on them.”* (Hujjtullâh volume 1, page 108). This is because in these orders, the signs of truthfulness are inexistant, their evidences are distorted and their men are generally non-entities in the [genuine] books.

6.11 Signs of Truthfulness

If signs of truthfulness are present in relation to the Âhâds [sparsely reported narrations] e.g. (1) Its evidence is authentic, (2) The Ummah [Muslim Nation] has accepted it, (3) The compiler has provided information regarding its health, (4) The Ummah has accepted this information as appropriate (5) The scholars had given their services to those books by writing explanations, solving the [exact] meanings in the language, regulating the men [narrators], writing introductions and footnotes; in short they had viewed them with confidence. Alternatively it is reported one-to-one [unbroken chain of narration] and the conditions for health are available in it or the Ummah has practically accepted it, the authenticity of the narrators is well known; in these situations, confidence will also be obtained from it and compliance to it will also be obligatory. Allâmah Âmdi has written extensively regarding the Khabar Wâhid. But he has written very briefly regarding the creeds of the Ahle Zâhir [those who adopt the literal meaning] and the Ahle Hadîth. However in ‘Al Ahkâm Fil Usûlil Ahkâm Ibn Hazm’ and ‘Sawâiq Mursalah Alal Jahimiyah wal Mutazilah’ both the creeds have been

described in detail. From therein, the creed of the Ahle Hadîth becomes very clearly understood. Excerpts :

“The second type of narration wherein each narrator relates one-to-one from the other narrator and they are all truthful, in a continuous chain until the Prophet (ﷺ), then it will be obligatory to act on it and it is also necessary to have faith in its authenticity.” (Al Ahkâm, volume 1, page 108.)

“There in consensus in the whole ummah regarding the acceptability of the authentic Khabar Wâhids related to the Prophet (ﷺ)” (Al Ahkâm, volume 1, page 114).

“It is established from Imâm Abû Hanifah, Mâlik, Shafa’ii, Ahmad and Dâûd, may Allâh be pleased with them, that it is obligatory to accept the Khabar Wâhid and it is a valid argument for those who follow one of them regarding the justification of the Khabar Wâhid”. (Al Ahkâm, volume, page 118)

6.12 Later jurists

After discussing the consensus of the earlier jurists, Ibn Hazm R.A. discusses the later jurists who were influenced by the Mutazilah and the Mutakallimîn [polemic debators] who started viewing [the Khabar Wâhid and the resultant knowledge] with suspicion and who considered the Dhan Mustalah [inference that is derived based on the necessary rules] to be outside the borders of [dependable] knowledge. The Imâm [Ibn Hazm R.A.] has stressed upon two principles:

- (1) He states that the religion is kâmil [complete and without flaws] as is apparent from the verse.

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي
 وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا

This day I have perfected your religion for you and completed My favour unto you, and have chosen for you as religion AL-ISLÂM. (Sûrah Al Maeda 5, verse 3)

Then Allâh has taken the responsibility to protect it which is apparent from the verse

(إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ﴿٩﴾)

Verily We: It is We Who have sent down the Dhikr (i.e. the Qur'ân and the Sunnah) and surely, We will guard it. (Sûrah Al Hijr 15, verse 9)

If in accordance to the opinion of the later jurists, opinions and doubts were to overcome the perfect religion and the truth & the falsehood were to intermix to such an extent that it is not possible to differentiate between them, then how can the promise of protection be fulfilled. Because the term 'Dhikr' encompasses both the book of Allâh and the Sunnah. Thus if we were to accept the opinion of the later jurists then :

"After this belief, a person will totally exit from the religion, the religion will be demolished and will create distrust for the Sharaih [religious law]." – Ahkâm volume 1, page 123.

- (2) It is known that all the doubts regarding the Khabar Wâhid are directed towards the evidences. When the Sahabah heard from the Prophet, at that time there was neither any evidence nor any doubt. Meaning that the protection from Allâh ended here itself. Allâh could not make any arrangement for the future; but innovators, forgers and liars took over the religion. If this is not the case, then surely the religion will remain protected untill the day of resurrection and this shall only be attained via the protection of the Âhâds.

“So it is indeed proven that, based on the Khabar Wâhid narrated by a truthful person from another person of the same status [in a chain] untill the Prophet (ﷺ), then it is a sealed fact on which action is also mandatory and the knowledge gained is also authentic”. – Ahkâm, volume 1, page 124.

6.13 The creed of the Ahle Hadîth

According to the Ahle Hadîth, when signs of truth are found in the Khabar Wâhid such as signs of credibility and continuity [in the chain of narration] etc. are present, then it shall be useful knowledge.

“For certain Ahle Hadith, Khabar Wâhid is [reliable] knowledge because it is obligatory to act according to it and action is based only upon knowledge.”
– Talwih, page 304.

That is why it is the creed of the Ahle Hadîth that knowledge and confidence is obtained from Khabar Wâhid. Âmdi says:

“The preferred stance is that knowledge is obtained from Khabar Wâhid when the underlying reasons support it. And it is normally impossible to gain knowledge when the underlying reasons do not support it.” – Al Ahkâm Lil Âmdi, volume 2, page 50.

“Some Ahle Hadîth have stated that trustworthy knowledge is gained from the Khabar Wâhid since [compliance in] action is obligatory, then how is [obligation to comply in] action possible without [considering it as the source of] knowledge. And whatever has been stated regarding the issues of the hereafter such as the punishment of the grave and the viewing of Allâh with our eyes, undoubtedly its purpose is purely to impart knowledge [derived from the Khabar Wâhid].” – Usûl Al Bazûdi, volume 2, page 691.

Certain scholars hold the view that it is permissible to draw inference regarding actions from the ‘Khabar Wâhid’ but it is not appropriate to

draw inferences regarding principles and beliefs. From the statement of Bazûdî, it is apparent that for the Ahle Hadîth, this differentiation is not valid. The Ahle Hadîth consider the Khabar Wâhid a sufficient evidence for both actions and beliefs.

“Most of the Ahlul Hadîth have adopted the approach that narrations that have been authenticated by the experts, from them sure knowledge is definitely gained and this is also the creed of Imâm Ahmad Bin Hanbal” (Kashful Isrâr, volume 2, page 691).

Ibn Qayyim states that those people who refute the knowledge gained from the Khabar Wâhid are under the influence of the Mutazilah and other deviant sects. Certain jurists and Imâms of ‘Usûl’ [principles] are also influenced by them but they do not have any predecessor among the earliest generations of the Ummah [Muslim Nation]. The Imâms of the Sunnîs Imâm Shâfa-î, Imâm Mâlik, Imâm Ahmad, Imâm Abu Hanîfah, may Allâh bless them, and their students Imâm Abu Dâûd, Ibn Hazm, Husain Bin Ali, Karabîsi etc. have stated that assured knowledge is gained from the Khabar Wâhid. It was mentioned in front of Imâm Mâlik, May Allâh bless him, regarding a man who used to say that on the basis of Khabar Wâhid, compliance in actions is necessary but [assured] knowledge is not gained. The Imâm disliked it and stated *“I do not know what is this nuisance”*. (Sawâ-iq, volume 2, page 362). From this it is apparent that the four Imâms and the early people are with the Ahle Hadîth in this matter. The distrust regarding the Khabar Wâhid originated at that time when the polemical debators and the philosophers attacked the Islâmic beliefs and the later jurists were influenced by it.

6.14 Perception and Insight

The issue of [gaining] knowledge and confidence is judgemental to a great extend. In this matter, not only numbers, the attributes of the men also play a role. Even if we lack religiosity and God-mindedness, when we

receive any information from a polite and religious person, we experience a lot of confidence in our hearts. Even if common or irreligious people are many in number, the same level of confidence is not created in the heart. But from the attributes of the narrators and other signs, there is an increase in knowledge and confidence. It is surprising that similar to ordinary sects, the leadership of the Jamâte Islâmi has launched the motto regarding the assumption-based nature of the Khabar Wâhid. But the way of thinking of the religious organizations should be different from the deviant organizations. It is surprising for an organization whose call is for the establishment of the religion, to compare the narrators of the hadîths to the narrators of ordinary information, to be influenced by the delusion of ‘Itizâl’ [creed of the Mutazila] and ‘Tajahhum’ [creed of the Jahmiyya] and then express these views at such a time when the deviant sects have been raising an uproar in the country against the Hadîths and Sunnahs. The dependability of the honest people is understood only by other honest people, but it is difficult for the deviant people to understand it. The Imâms of hadîths used to understand this dependability and insight very well. They have stated the following after keeping in mind the attributes of the narrators, the conforming signs and the opposing influences *“In this regard the Akhbâre Ahâd are presumptions with different ranks. When it is strong, it attains the status of knowledge and when it is weak, it becomes equivalent to doubts and invalid thoughts.”* (Ibn Taymiyya, with reference to Sawâiq, volume 2, page 374).

6.15 Talaqqi Bil Qubûl [‘Taking from what has been accepted’ by the majority of scholars of the Ummah]

A hadîth also attains the status of certainty based on the acceptance and practical adoption by the Ummah. (1) The Hadîth – ‘Innamal Amâlu Bin Niyât’ [The result of actions is dependant on intentions], (2) The Hadîth – ‘Zauqi Asîlah’ [‘Tasting sweetness’ of the second husband before remarrying the first husband], (3) ‘Sadaqatul Fitra’ [the charity of Eid Al Fitra], (4) Impermissibility of marrying paternal and maternal aunts, (5) Impermissibility of

marrying foster relatives [who become relatives based on being suckled by the same woman in infancy] similar to impermissibility of marrying blood relatives, (6) Identification of the ‘Asharah Mubash-shirah [Ten companions who were given the good news of heaven] etc have been commonly accepted by the Ummah. Ibn Taymiyyah states that “*from them, certitude is obtained similar to the ‘Mutawâtir’ [widely narrated hadîths]. As far as the ‘Salaf’ [pious predecessors], there was no dispute among them regarding this*” (Sawâiq, volume 2, page 373).

The Ummah is unanimous regarding the authenticity of the hadîths of Bukhârî and Muslim and they possess the status of ‘Talaqqi Bil Qubûl’ [taking from what has been accepted]. Ibn Al Islâh says “*The Ummah has unanimously accepted the mutually common narrations of the two Sahîhs [Sahîh Al Bukhârî and Sahîh Al Muslim]. The authenticity of those hadîths is certain. Verified and sure knowledge is gained from them.*” - (Ibnus Salâh, page 12).” We definitely would not give the discomfort to Maulânâ Islâhî that he consider the Imâms of hadîth to be infallible; but one should still pay attention to the infallibility of the [consensus of the] Ummah. The acceptance by the Ummah is an infinitely sound method in the eyes of the Imâms of Hadîth and the Ahle Hadîth. An extremely thorough and long discussion regarding useful confidence in the ‘Talaqqi Bil Qubûl’ and the hadîths of the two Sahîhs is found in the ‘Darasât Ahlul Bait’ which is being avoided due to length. That discussion would be very useful for the investigators.

Among the later scholars, Maulânâ Sayyad Anwar Shâh Rahmatullâh was unparalleled during his era in intricacy of discernment and breadth of knowledge. He states in the footnote of Bukhârî “*To conclude, if the signs are present in the Khabar Wâhid similar to those in the Sahihain [two authentic books of hadith namely the Bukhari and the Muslim], then the correct approach is that ‘Ilm Nazrî’ [verified knowledge] will be gained from it. And it is quoted from Imam Ahmad that it will provide the benefit of perfect knowledge*” – Faidh Ul Bâri, volume 4, page 504.

Actually, the disagreement is regarding the reliability and unreliability of the signs.

6.16 The background of this disagreement

A human being is the slave of his environment. The Mutazila, scholars of Kalâm [polemic debates] and other innovator groups generally had associations with the courts. Especially the courts of the Abbâsîs [Abbasid Caliphs] were famous for such debates. Here, it was all a matter of victory and defeat pertaining to control of the office. Herein everything including crafting eloquent speeches and making false claims was thought to be acceptable so that prestige could be obtained in the court. In such an era, partisanship was essential and avoiding falsehood was impossible. An individual is after all an individual, even groups speak dishonestly. In such an environment, who will repose faith in the Khabar Wâhid and why may he do so. In this matter, the Mutazila and the Mutakallimîn [polemic debators] are helpless.

6.17 The selflessness of the Imâms [leading/earliest scholars] of hadîth

The environment of the leading/early scholars of hadîth was totally different; they were self-sufficient from the courts, they loathed the kings, everything that they did was for the pleasure of Allâh and for the service of the religion. Ibn Qayyim said *“Everybody knows that the Ahle Hadîth are the most truthful among the followers of all the groups as stated by Ibn Mubârak R.A. the religion is found with the Ahle Hadîth, polemic debates are found with the Mutazilah, lying is found with the Rawâfidh [Shias] and excuses are found with the Ahlar Râi [the creed of opinions]”*. In this environment where there is no temptation why shall anyone lie and who shall lie? Whoever considers both these groups equal [in sincerity], they will find it difficult to make a relative comparison in this discord. And those who understand this background will not find any difficulty

in realizing this and in making a relative comparison. Whichever environment a person lives in, his psychology is cast in its mould.

“What has been said is very apt.

Do not ask about the person. Ask about his close friend.” – Arabian

Proverb.

6.18 Ahadîth se Istifadah [Deriving Benefits from the Hadîths]

Under this heading, covered from page 140 to 145 of the ‘Tarjumân Al Qurân’ the pen of a mature and thoughtful scholar such as Maulânâ Islâhî has been diverted towards sarcastic insinuations. If the Maulânâ had not adopted this approach, then we would have also more closely analysed the comments of the Maulânâ. We would have definitely pondered over our deficiencies and shortcomings. [But] The animosity created by the words and the tone of the newspapers was in the Maulânâ’s mind whose revenge he has tried to exact on the [Ahle Hadîth] Group and the creed. May Allâh forgive us and him.

6.19 Exaggeration and partisanship in the adopted sources

[with regards to their status and order of precedence. This section deals with the relative status of (1) the Qurân, (2) the hadîth (3) the judgements of the scholars and (4) the customs of the people of Madinah with regards to which should be adopted as a source for deriving religious tenets]

As far as our awareness regarding our circumstances, inspite of admitting our weaknesses, our intention is very pure by the grace of Allâh. Neither do we have any exaggeration nor any bias regarding any adopted source. Nevertheless the respect for the achievements of our predecessors are surely in our mind. Whether you interpret it as bias or as exaggeration, you and your friends can have your say. Herein there is neither groupism nor partisanship nor ‘shared vision’. We acknowledge all the sources according to their sequence; however we always keep the

intentions in view. This is the reason that among us, there is full respect for jurisprudence, reasoning and personal judgement as per their status. But we do not like to refute the authentic sunnahs, even if they are Âhâds [scarcely reported] on the basis of these excuses and the manipulation of words. The customs of the people whether they are found in Madinah or Khorâsân [Now Afghanistan], in Kûfah or in Syria can not be equivalent to the Sunnah. In our midst, the following assumption does not have any value : ‘that since a person is based in Madinah, his deeds are Sunnah; infact the authentic sunnah can also be refuted on its basis.’ We, by the grace of Allâh, give due respect to the sequence [of religious sources] and this respect is prevalent since before the advise of his honor. The objection raised by Shah Sâhab and Khatâbi regarding the compilation of hadîth is true in its context. The manner in which Suyûtî, Haithmî, Ibn Abid Duniya, Tabaranî and Dailamî have complied the hadîths definitely have harmed the creed of the Ahle Hadîth and the methodology of the predecessors. The people of innovation make inferences from them without any investigation. But even in them, there is no [deliberate] bias for the science [of hadîth]. One can not cast the suspicion of bias on Suyutî, Haithmî and others. It is just an error in the style of compilation. Even these gentlemen did not hold the conviction that whatever has been compiled in their collections is all authentic and worthy of implementation. The Maulânâ may rest assured that this flaw is not amongst us.

There are two or three seniors present with his excellency who have obtained their education with the Ahle Hadîth. Please ask them that before joining the Jamâte Islâmî did they ever blindly accept any hadîths without verification. Or they considered ‘Maudû’ [fabricated] and ‘Maqlûb’ [modified] narrations as worthy of implementation? Now if the bias of the group has not overcome their minds then they will inform you that by the grace of Allâh, this mishandling is not found among the Ahle Hadîth. In fact, here the tradition is to take the benefit of the

views of the scholars who cross examine and verify conformance and those who have critical understanding and insight.

To begin with, we do not hold the conviction that there are contradictions between the Qurân and the Hadîth and between the Qurân and good sense. However on occasion, if apparently there seems to be a contradiction, then surely as far as the principle is concerned, the status of the hadîth should only be after the Qurân. In the principles of hadîth, the cases of Tadbîq [compromise], Tarjîh [preference], Tauqîf [silence] are all present as has been explained at its place.

Yes, at the time of making inferences and deriving tenets, for us the hadîth is a revelation [from God] and the Prophet (ﷺ) has been inspired [informed] of it in the same way as the Qurân. The Prophet (ﷺ) transmitted the words of the Qurân to us and the understanding of the hadîth. And it is our faith that the Prophet exercised complete trustworthiness and pure honesty in this matter. It is the same case of the Sahâbah R.A. [companions]. We have full faith in their knowledge and their honesty. *“It is narrated by Hisân Ibn Atiyya that Jibrail [Gabriel] A.S. used to descend with both the Qurân and the Sunnah. And he used to teach him [Prophet (ﷺ)] of it as he used to teach the Qurân”* – Sawâiq Page 340, volume 2, Shâtabi volume 4, Jâme Bayân Al Ilm Ibn Abdul Barr. From this consideration, we do not hold the conviction regarding the differentiation in revelation. The Qurân and the Hadîth are both sources [for deriving religious tenets] and are sources both at the same time. From this consideration the Prophet (ﷺ) said “*Ûtîtul Qur’âna wa mithlahû ma-a-hû* [I have been bestowed the Qurân and similar to it along with it]”. We have complete faith in the eternal status that the Sunnah has in matters of permissibility and prohibition and certain other tenets. At this point, the following statement of his excellency is totally inexplicable:

“Their [hadiths] real position in the religion is after the Qurân; not before it or together with it. If any person overturns this sequence and

places them before the Qurân or together with the Qurân, then he will be embroiled in the same exaggeration in which the Ahle Dhâhir were entangled; who made and kept each hadîth [equivalent to] the Mutawâtîr [widely reported hadîths].”

Please solve this mystery. In our sight, there isn't any man “Who considers the hadîth to be everything; he disregards the Qurân and the investigation” (Phrase in the inverted commas “_” has been quoted from the Tarjumân, page 141). Neither have we seen any man who in case of conflict or as a basis of evidence, considers the hadîth to be before the Qurân. Nor have we met a man who considers each hadîth to be Mutawâtîr [widely reported]. [Even the criticism of the Ahle Dhâhir is not justified]. The books of the Ahle Dhâhir from Ibn Hazm are in the sight of the scholars. The ‘Al Muhalla’ has been printed earlier, ‘Al Ahkâm’ is found in the market, ‘Jamharatul Ansâb’ is available. We doubt the truthfulness of those making such claims and this is an open slander against the helpless Ahle Dhâhir. It would have been better if such words had not emanated from the pen of a mature man such as the Maulânâ. They [Ahle Dhâhir] accept all the sources except Qiyâs [inference which is based more on personal judgement].

It is very common that certain names are understood to have a relationship with a certain school of thought and a bond with a particular creed. For example, when a person enters the Jamâte Islâmi, then we can understand this meaning that this person considers the leadership of Maulânâ Maudûdi to be better than the other current leaderships. He has more trust in him. But it will not mean that he gives preference to Maulânâ Maudûdi over the Prophet (ﷺ) or the companions R.A. or the leading/early scholars. Similarly it is understood regarding an Ahle Hadîth that instead of the Hanafi or Shafa-î school of thought, he gives preference to the school of thought of the leading/early scholars of hadîth. In the practical life, he has trust in the leading/early scholars of hadîth. But why should anyone have

this misunderstanding that he considers the hadîth solely to be Hujjat [irrefutable justification] and that he ignores the Qurân and ijteahd [investigation]. In these pages, the style of debate of the Maulânâ is extremely heart-rending and stoops below the level of credibility. We have a complaint against professionalism and seriousness that why did they forsake the company of the Maulânâ.

6.20 Second Precondition

In the second precondition for deriving benefit [from sources of religious knowledge], the Maulânâ [Islâhî] states “No one should be considered infallible after the Prophet (ﷺ)” – (Tarjumân Page 143). O Allâh ! Who said this? When did he say it? How did he say it? The reality is only this much that the leading/early scholars of hadîth have worked hard for centuries in conducting investigations concerning the hadîths. They have made certain decisions based on logic, certain based on linguistic principles and sometimes based on the wide acceptance of certain hadîth regarding the Sihhat [soundness], Dhu-uf [weakness], Husn [goodness], Irsâl [The Tabaii directly quotes the Prophet (ﷺ) without mentioning the companion’s name from whom he heard it], Inqitâ [interruption in chain of narration], Shâz [Hadîth quoted from a reliable source but it opposes a more trustworthy source] and Maqbûl [accepted]. We expect that unnecessarily they should not be opposed. If there is disagreement, it should be on the basis of evidence; it should be in the light of the decisions of the experts in the science. Its name is not infallibility; there is no room for such a misapprehension regarding the leading/early scholars of hadîth. I plead with complete firmness and full responsibility that after the Prophet (ﷺ), there is not even the thought of infallibility [regarding the hadith scholars]. The Muhaddithîn [hadith scholars] are also human and the leadership of the Jamâte Islâmi is also human. However we disagree with this very bias that a group, due to its devotion begins to imagine its senior or founder as one who perceives the temperament of God or the one who ‘perceives the temperament of the Prophet (ﷺ)’. Then it bestows him the authority that contrary to

the principles of the Muhaddithin, he can accept which ever hadîth he wishes and reject which ever one he wishes. Or any scholar / founder unnecessarily claims regarding a Maudhu [fabricated] or Mukhtaliq [forged], Mursal [A taba-ii directly quotes the prophet (ﷺ) without mentioning the companions name from whom he heard] or Munqatah [broken chain of narration] hadîth that “I have observed the ‘sparkle of the diamond’ within it”. This ridiculous position is definitely unbearable for us. In sha Allâh, we shall hinder it to the last extend and we shall try to protect the Sunnah of the Prophet (ﷺ) from such nonsensical attacks.

We are conscious that whether a diamond or its sparkle, only those gemologists [jewelers] can know about it whose blanket and bedsheet [Urdu Proverb for continuous relation] is the Sunnah and whose occupation during the night and day is the Sunnah. Also perception of the temperament is solely their privilege. Maulânâ, please tell us, are those people biased who respect the bases and the principles or else those gentlemen who become gemologists for free or their friends make them the perceivers of the temperament of the Prophet (ﷺ).

إِنْ هِيَ إِلَّا أَسْمَاءٌ سَمَّيْتُمُوهَا أَنْتُمْ وَءَابَاؤُكُمْ مَّا أَنْزَلَ اللَّهُ
بِهَا مِنْ سُلْطَانٍ

These are nothing but names which you have devised — you and your fathers—for which Allâh has sent down no authority.

(Sûrah Al Najam 53, verse 23)

This is a question of appreciation of the science and the recognition of the skill, it is not a matter of infallibility at all. This interpretation is wrong and totally wrong; and the result of a vengeful desire. At this location, the doubts that the Maulânâ [Islâhi] has expressed regarding the people of the science [of hadîth], the possibilities that he has raised against the Akhbâre Âhâd [scarsely reported narrations] and the misunderstandings

that he has highlighted in human intellect; after considering it to be possible, I appeal that – today those people, who centuries later will investigate those mistakes, they will be on the lookout for those mistakes and misunderstandings; whether they can make the claim of infallibility in favor of the Maulânâ [Maudûdi] and his friends? Can they ascertain that there is no error in those investigations? Certainly if you say so then by God! May someone inform us that you use perception to attack the centuries of perception and reach a perceived result and interpret it as the ‘sparkle of the diamond’ or ‘insight of the Prophet’s (ﷺ) temperament’. But if one trusts the timely decisions of the experts of each period and the results of the centuries of hard work then its description in your idiom is a claim of infallibility.

﴿مَا لَكُمْ كَيْفَ تَحْكُمُونَ﴾

What is the matter with you? How judge you?

(Sûrah Qalam 68, verse 36)

If one trusts the investigations and evidences of the earliest scholars then he is taunted for [awarding the status of] infallibility; and today centuries later, in the light of your knowledge, you make an estimated decision in contradiction of those lawful decisions then it is named as the ‘sparkle of the diamond’. These audacities open the paths of misgivings for those who make investigations upon you.

Remember, [so that] you will be saved,

There is a deep pit below your feet,

How many people have already fallen into it.

6.21 The need of the times

At a time when there is a storm being instigated in irreligious circles against the Sunnah and the hadîth, it is not suitable to say such timid and baseless things. Neither is this the time to mutually trade [defaming] titles nor is it now advisable to evade debates in this fashion. This apologetic mode and insinuation towards the side doors is neither

service of the Sunnah, nor support of the hadîth. A few days ago, there was a controversy in the newspapers due to a couple of inappropriate speeches of Maulânâ Maudûdi; so some of our 'Ahle Hadîth' friends who now belong to the Jamâte Islâmi, could not honestly and openly defend the Maulânâ's view point; yet they drew the curtain by saying that "among the earlier scholars also, some used to say the same thing". Some people began to search for references of "perception of the temperament" [some supporters of Maulânâ Maudûdi started searching the books to prove that even earlier some scholars claimed to perceive the temperament of the Prophet (ﷺ)]. In this way they could shield Maulânâ Maudûdi from fierce criticism from all sides]. Whereas it was appropriate that even the Maulânâ [Maudûdi] should have been discouraged from writings such as the 'Maslake Aitedâl'. The affiliation towards the group may surely be respected but the veneration of the truth and support of the Sunnah is the most important need of the times which should not be sidelined in any situation. The only way to establish the Islâmic system in the world is, that on whichever front the sunnah is attacked, one should look at the enemy in the eyes and come to the defence. To adopt an apologetic style in order to prove ones impartiality and broad mindedness, is totally against the need of the hour. Even the Maulânâ himself should keep away such sycophants whose only concern is that their loyalty should not be doubted.

6.22 The infallibility of the narrators

Neither are the narrators inerrant [faultless] nor has anyone claimed till today of their infallibility, nor it is possible. However, collectively, the presumption of infallibility is dominant regarding the science of hadîth. Just as Allâh the Supreme, has granted His grace to the memorizers in order to safeguard the Qurân in their memory. Meaning each memorizer [of the Qurân] is not perfect, but Allâh the Supreme has granted them the grace to memorize the Qurân. Similarly, Allâh the Supreme has granted His grace to the memorizers of the hadîth that they are able to safeguard it. Each person [who contributes] in the consensus of the Ummah is not infallible, but as a group, in case of consensus, the

investigators attain the status of infallibility. [Because according to a hadîth, the Prophet (ﷺ), stated that my Ummah will not unite upon falsehood]. In Talaqqi Bil Qubûl also the situation is the same. [Talaqqi Bil Qubûl means accepting the accepted. According to this principle, whatever has been accepted by the majority of the righteous scholars shall be accepted]. If the hadîth is religion, then the Truth and the Supreme [these two are among the names of Allâh] should be responsible for its guardianship. This protection has been through the learning of the memorizers of the hadîth. Therefore they have definitely received their portion from the collective protection and congregated infallibility. We believe that if anything has been lost from it, then it was not essential, and whenever anything was essential, Allâh bestowed His grace to the leading/early scholars of hadîth to protect it.

(ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ)

That is the Grace of Allâh, which He bestows on whom He wills. And Allâh is the Owner of Mighty Grace. (Sûrah Al Jumuah 62, verse 4)

6.23 The meaning of ‘Reading Hadîth analytically’

Under this title, the Maulânâ [Islâhî] has stated that it is not necessary to analyze every hadîth. *“The need for analysis arises wherever we come across a hadîth on hearing which the thoughts get disturbed immediately; which is sensed to be against the accepted norms of the religion and the well known aspects of the shariah [Islâmic Theology]; which the common sense refuses to accept on the first impact...”* to the end. In this context, the Maulânâ [Islâhî] has mentioned three hadîths. (1 – The narration regarding Ibrâhim A.S. wherein he told lies on three occasions, 2 – the narration wherein the Prophet (ﷺ) recited the words ‘those high statues’ along with the verses of the Qurân, 3 – the narration wherein Musa A.S. slapped the Malakul Maut [Angel of death]).

What the Maulânâ [Islâhî] has stated [regarding investigating doubtful hadîths] is appropriate to an extent but on each unpleasant occasion, he mentions

the helpless Ahle Dhâhir; perhaps because there is no follower of that school of thought in our country. As far as the books of the Ahle Dhâhir are concerned, these things are not found in their books which the Maulânâ [Islâhî] is correlating towards them. The Ahle Dhâhir have made errors at certain places but they are not so ineffectual as expressed in the statements of Sir [Islâhî]. Two seniors from the Dhâhri school of thought [Ahle Dhâhir] are generally famous – Ibn Hazm Andalusî and Imâm Dâûd Dhahrî. Definitely, they do not accept the Qiyâs [inference which is based more on personal judgement] to be a “Hujjate Shar-ii” [justified in religion for obtaining its tenets and laws] but in hadîth, their status is much higher than ones like us who claim to have knowledge and understanding. It is better to be cautious from this style of investigation that Maulânâ Islâhî has adopted.

6.24 Three Hadîths

The three hadîths regarding which Maulânâ Islâhî remarks that the common sense refuses to accept them; it would have been in fact, better that instead of mentioning such examples, the Maulânâ had consulted his friends and published such a collection, in which all those hadîths were collected that disturb the thoughts of the Maulânâ or those which the common sense refuses to accept; so that the laymen could comprehend that how many hadîths are of this nature and who are these intelligent people whose thoughts are disturbed by them. It is possible that if someone understood something, he would have presented something to you. Whenever someone has tried to initiate a war between hadîth and logic, the scholars created the condition of harmonization and there was mutual truce. Books such as ‘Âlâm ul Muqi-în’, ‘Tawîli Mukhtaliful Hadîth’ or ‘Mushkil ul Âthâr’ have been written in view of these doubts and in their time proved to be useful to a great extent.

The hadîths that the Maulânâ has mentioned as examples, it seems to be apt to write a small passage regarding them. The hadîth regarding

the statues is fallen below the standard of reliability based on the consensus of the Muhaddithîn, according to the principles of the Muhaddithîn; and the words according to which the Imâms of Hadîth have considered it to be worthy of authentication; they neither disturb the thoughts, nor the common sense rejects it. The ‘Ma-ârîdh’ [dissimulation / comuflaging the truth] of Ibrâhîm, Peace be upon him, is narrated in many books of hadîth. Its [supporting] evidence according to the principles of the Muhaddithîn is authentic. None of the Imâms of hadîth have objected to it based on the science. [Three lies of Ibrâhîm A.S. are mentioned in a hadîth of Bukhârî. The first and second lies of the honorable Ibrahim A.S are mentioned in the Qurân i.e. he feigned sickness so that he could be alone to destroy the idols, the second one when he claimed the largest idol destroyed all the others. The third lie is summarized as follows: When Ibrâhîm A.S. was travelling in Egypt with his wife, somebody informed the cruel emperor about her great beauty. To save his own life, Ibrâhîm A.S. told the emperor that the lady was his sister. In his mind, he intended that she was sister in religion].

- a) It is surprising that among the Imâms of hadîth, neither did it disturb the thoughts of anybody nor did their “common sense” reject it.
- b) Even among the later jurists of the Sunnah, none of them expressed any doubt regarding it. Most likely, Imâm Râdhî R.A. is the first man on whose temperament this hadîth was uncomfortable and he tried to refute it using mild words. But the Imâm did not contemplate on the aspect that many more narrations are reported from these narrators. Therefore the shortcoming on the basis of which it shall be rejected, its effect will also befall on the other hadîths. Therefore, considering the consequences, this rejection is not easy.
- c) Ibn Qutaibah (276 Hijrî) has mentioned the doubts of a [hardcore] Mutazilah like Ibrâhîm Bin Sayyâr Nizzâm. Nizzâm says that senior Sahâbah [companions] (Hudhaifah Bin Yamân) lied in the presence of the great Uthmân R.A. Ibn Qutaibah R.A. says that this is ‘Tarîdh’ [dissimulation / camouflaging] and ‘Tauriyah’ [double-entendre] and sometimes it is also permissible to lie. In this context, he mentioned the dissimulation of Ibrâhîm

- A.S. as an example, from which it is apparent that even an extreme Mutazilah such as Nizzâm did not have an objection on this hadîth in that era; neither did it disturb his intellect. – (Tawîl Mukhtalif Al Hadîth, page 42 to 53).
- d) The ‘Mutazila’ and the ‘Mutakallimîn’ [polemic debators] used to highly regard logic in the tenets of principles and beliefs, and [therefore] in discussions regarding the attributes of the Supreme [Allâh’s name] the Sunnah used to be uncomfortable to their intellects but in the branches [secondary aspects], the sense of pressure on their minds due to it would be reduced. They used to think that these tenets are also based on presumption and therefore it is right to infer regarding them based on presumed evidence. The modern day logic worshipping gentlemen spare the hadîth in neither the principles [basic tenets] nor the branches [secondary tenets]. The rejection or disturbance of the senses is actually a seasonal affair.
- e) The Fuqahâ [scholars] of hadîth, the Imâms and the commentators of hadîth are mostly in consensus regarding the matter that the honorable Ibrâhîm A.S. did not lie. The Qurân and the Sunnah are clearly witness that here whatever Ibrâhîm A.S. has said was stated in the form of ‘Tarîdh’ [dissimulation / camouflaging] and ‘Tauriyah’ [double-entendre] and this style of communication is the essence of fine literature. All the classes whether religious, political or business openly utilize it. The succinct and solemn manner in which Hâfidh Ibn Qayyim has described it, provides satisfactory material for those who conduct analysis.

-----Beginning of Quote -----

“So if it is stated that why did Ibrâhîm A.S. call it lies whereas it is genuine ‘Tarîdh’ [dissimulation / camouflaging] and ‘Tauriyah’ [double-entendre] so indeed Allâh the glorified has made known its answer. So we say that in speech there are two involvements. The

first involvement is towards the desire and intention of the speaker. And the second involvement is towards the listener together with the speakers explanation to the listener towards his subject. So when the speaker informs the listener about an information which is according to its occurrence and if he explains it to the listener about it, then he has told the truth from both involvements. And if he intends against the occurrence and due to it he intends to convey a third meaning to the listener which is against his intention; which is neither according to the occurrence and neither it is his intention, then it is a lie from both aspects and both involvements. And if he intended to convey the correct meaning according to the occurrence and at the same time he intended to keep the listener in the dark, and he intended to explain to him against his intention, then he is truthful with regards to his intention and he is a liar with respect to explanation to the listener. And to this category belongs the ‘Tarîdh’ [dissimulation / camouflaging] and ‘Tauriyah’ [double-entendre]. And with this meaning, Ibrâhîm Khalîl (رحمہ اللہ) told lies whereas he is truthful in his conveying and the information that he has conveyed is truthful, so reflect upon it....” To the end

-----End of quote-----

-Miftâhu Darussa-âdah, page 39, volume 2.

The Imâm’s meaning is that in the diagnosis of truth and lies, the fact of the matter and the desire and the intention of the speaker also play a part and from this respect, it has three conditions. The speaker speaks correctly and according to the occurrence and he intends to explain to the listener the same thing that is according to the reality. This is the truth from both the aspects (occurrence and intention). And if the speaker speaks against the occurrence and he does not intend to inform the listener regarding his intention, whereas he creates a third situation which is neither correct nor the meaning and

intention of the speaker, then it will be lies from both aspects. But if the speaker speaks correctly and according to the fact of the matter, but he wishes to keep the listener in the dark and he does not allow his intention to be apparent on him, it is called ‘Tarîdh’ [dissimulation / camouflaging] and ‘Tauriyah’ [double-entendre]. This is the truth from the point of view of the speaker and lies from the point of view of understanding. That is why the honorable Ibrâhîm A.S. interpreted it as lies even though whatever the honorable Ibrâhîm A.S. had stated was in reality correct. This was the only suitable path to escape from the harm of the common people.

It will not be inappropriate if we present hereby, the fine analysis by the teacher of Hâfidh Ibn Qayyim namely Shaikh Ul Islâm Ibn Taymiyyah R.A. regarding ‘Sidq Wa Kadhab Khabar’ [Truth and lies in information]. He says in ‘Al Jawâb Al Sahîh Li man Baddala dînal Masîh’ [The correct answer for him who modified the religion of the Messiah] volume 4, page 288 –

“Sometimes the information is exactly as described by the speaker such as a clear truth. It is the truth. And sometimes the information is not according to the description by the speaker such as a clear lie. It is a lie. And sometimes the information is according to the intention of the speaker while sometimes it is according to the understanding of the audience. And when a statement is according to the intention of the speaker but the audience did not understand it, it could be called a lie. And could not be called a lie either. And this is called Ma-â-rîdh [dissimulation / camouflaging] but it is allowed in times of need.”

- f) Some scholars have also adopted the alternative approach. It is their opinion that telling lies is not impermissible in every situation. In certain situations, the Shari’ah [Islamic laws] has clearly given its permission. The Prophet (ﷺ) said *“The person is not a liar who reconciles between people”*. (Reported by

Tirmidhî). In the hadîths, certain types of reconciliations have even been mentioned in particular. Ibn Hazm's inclination in 'Al Fasal' is towards this side. Among the new people Hassan Ahmad Al Khatîb has mentioned this doctrine in 'Fiqhatul Islâm'.

"And from this, the scholars have termed permissible the telling of lies when there is a fear of intense loss as a result of speaking the truth. And Hamawî has provided the complete details regarding this in his book called 'Al Ashbâh' and the summary of his explanation is that the telling of lies is permissible in three situations: to settle disputes between people, in war and to ones wife in order to reform her...to the end. And the intention behind this is to use the Ma-â-rîdh, not blatant lies. And it is stated that lies is permissible to save the truth." to the end. (Page 230).

Whether anybody understands or doesn't, but in life one comes across situations wherein he can not express the entire truth. If he insists on expressing it, then further difficulties arise in his path which can be counterproductive to integrity, which is necessary to be maintained. The exploitation of this leave for personal objectives is indeed sinful but for religious and national needs, this possibility is inevitable. The saying *"If one of you is afflicted by two afflictions, then he should choose the lighter one"* also applies the same principle.

- g) The path of 'Ta-rîdhs' [dissimulations / camouflaging] is such an essential of life that it is very difficult to escape from it. You can peruse your own article. You have presented your excuse in answer to question number 6 which asks that 'Why has the Jamâte Islâmi not yet been able to perform any notable service for the Sunnah'. [Instead of answering the question, you have said] "The work of the Jamât would have progressed very far, but those gentlemen who have been considering themselves to be the contractors [agents] for the service of the sunnah, began to be devoured by the grief that if the Jamât took over this task, then

in whose name will they be able to retain a few people around themselves.”

6.25 The Maulânâ's [Islâhî's] camouflaging

Maulânâ ! Leaving aside, whether this style of sarcasm and scorn is suitable for a mature and scholarly man like you, even the Sir [Maulânâ Islâhî] knows and we know as well that in this country there is no contract [sole agency] for the service of hadîth. The thing that you wish to hide from the readers are the important and notable services that originated from the Jamât Ahle Hadîth in the propagation of the Book [Qurân] and the Sunnah. Lakhs [hundreds of thousands] of people profited from the benefits of the Qurân and the Sunnah through lectures, books and publications. On the other hand, it is also a fact that in this path, the Jamâte Islâmi could not do anything except oratory. And you do not like to reveal this in front of the enquirer, but in order to keep him in the dark, you have used the camouflage of ‘contractor’. I will call it only camouflage but if you have the courage then you should admit like the honorable Ibrâhîm A.S. that I have told lies. Avoiding camouflages that deviate from the science [of hadith], you should not instill the impudence to create side doors for the refutation of hadîth. When the followers observe a scholarly senior like you making these pretexts, their audacities will increase even further.

The people of his army will roast thousands of birds – Persian Proverb.

In the ‘Khatame Nabûwat’ [Seal of Prophethood] movement, your stance was beyond the grasp of common understanding. All your speeches were of this nature. People call it lies and deception. It is understood that in order to protect your group in front of the people and in order to hide its mistakes you were constrained to make these disguising speeches. When the needs of common sense begin to collide with the understanding of common people, then the path of insinuations should

remain open in order to avoid difficulties and if it [path of escape] is obstructed using 'Khayâli Tasavvuf' [fictional asceticism], 'tasavvuri Zuhud' [imaginary abstinence] and piety then such a chasm will appear which will be difficult to cross.

During the journey of the Hijrah, by using the following double entendre regarding the Prophet (ﷺ) that 'this man guides me towards the path' Abû Bakr reached the summit of intelligence and thus made a useful addition in language and finesse [Abû Bakr pretended that the Prophet (ﷺ) was his guide for the journey so that the enemies did not recognize Him (ﷺ) but actually he meant that He was the guide for the path of salvation and paradise]. You gentlemen are strange; on the one hand you expect that people should think with an open mind but when the time comes to think openly, you are afflicted by an attack of 'Masnui Tasavvuf' [artificial abstinence]; and you take refuge in the lap of 'common understanding' and start making sarcastic comments regarding others.

- h) My personal experience regarding the dissimulations of Ibrâhîm A.S. is that as long as childhood was dominant over me and my understanding was incomplete, I used to be disturbed on hearing the word 'lies'. I continued to have debates with my teachers and friends but when I stepped into practical life, actions removed all my doubts. I found that dissimulation and comuflaging was encompassing the entire atmosphere of the practical world. This is the reason that the Prophets PBUT utilised it in times of need; the companions R.A. felt the need for it. Thus our common sense did not feel disturbed due to this hadîth; in fact it gives us further confidence regarding the perfection of the religion that it contains material for guidance even on this aspect.

6.26 The slap of Mûsâ A.S. [wherein he slapped the angel of death when he appeared suddenly in human form and damaged his eye]

Before presenting anything on this subject, I appeal in the service of the Maulânâ [Islâhî] and other ‘investigators’ like him that even this issue did not crop up just recently. In the third century of the Hijrah, the heroes of [so called] wisdom, the Mutazila were busy in trying to deem this hadîth also to be doubtful. And Allâh granted the grace to the defenders of the hadîth, the Muhaddithîn in order that they interpret the correct meaning of the hadîth and thus make the teeth of those people sour. Thus among the Muhaddithîn of that era who answered [in defence of] this hadîth is the famous Muhaddith Hâfidh Abû Hâtim Muhammad Bin Hibbân (died in 384 Hijrî). He has established the topic in his ‘Sahîh’ *“The discussion of the hadîth regarding which those people who have been denied the grace to understand its real meaning have made it a basis for castigating the upholders of the Sunnahs of Mustafah [the chosen one] (ﷺ)”*.

Then after mentioning the hadîth regarding the slap by Mûsâ A.S. he writes:

“Verily Allâh the exalted assigned the Prophet (ﷺ) to teach His creation. So he revealed upon him to convey His intention. So the Prophet (ﷺ) has conveyed the message and described His signs using abridged words [sometimes] and also in details. The companions R.A. understood from him or some of them did [the meanings of the abridged words]. And this hadîth is among those narrations whose meaning can only be grasped by those who have not been denied the grace to reach the truth. And it is Allâh who sent the Angel of death to Mûsâ A.S. in the form of a test and commanded him to say to him [Mûsâ A.S.] “answer your Lord” in the form of a command and test. It was not Allâh’s intention to accomplish [His command], similar to His command to His pious friend Ibrâhîm A.S. to slaughter his son. It was not Allâh’s intention to accomplish it. So when he finally intended to slaughter his son and laid him down on his forehead, Allâh bestowed instead of it a great sacrifice. And at several occasions, Allâh had sent His angels to His prophets in unknown forms, like the angels visited

Ibrâhîm (ﷺ) in a form that he did not recognize them to the extent that he feared them. And similarly Jibrâil A.S. visited Prophet Muhammed (ﷺ) and asked him about faith and Islâm and he also did not recognize him till he left. So the Angel of death visited Mûsâ A.S. in a form with which he was not familiar. And Mûsâ A.S. was outraged [because of the presence of his wife / daughters] to find an unknown person in his house. So he raised his hand and slapped him as a result of which one of his eyes was dislodged. He dislodged the eye of the form in which he had come not the eye of the form in which Allâh the perfect and exalted had created him. As per the statement of the Prophet Muhammed (ﷺ) in the hadîth narrated by Ibn Abbâs that "Jibrâil lead me in prayer two times near the Kabah." Then the narrator described the whole hadîth and said at the end of the hadîth "this is your appointed time and the time of the earlier Prophets PBUT." From this hadîth it is clear that some of the laws of our Ummah [nation] matched with some of the teachings of the earlier Ummahs. And when this law exists in our Shariah that if a person breaks the eye of another person who trespasses his house without his permission or peeps into his house without his command then there is neither any sin nor any punishment upon him. There are many hadîths which prove this point. It was permissible in the Shariah of Mûsâ A.S. as it is permissible in this Shariah, to nullify the punishment of the person who breaks the eye of another person who trespasses into his house without his permission. So the adoption of this action by Mûsâ A.S. was permissible and there was no sin in it at all. When the angel of death returned to his Lord and informed Him about what had happened with Mûsâ A.S. He commanded him once again with yet another test as we discussed earlier when Allâh said "place your hand on the back of a bull. So for each hair covered by your hand, you shall get one year [of additional life]. So when Mûsâ Kalimullâh [the one who used to speak to Allâh] realised that he was the angel of death and that he had come from Allâh the perfect and exalted with a message, he agreed to die and he was not aggressive and he said

now [I want to die now]. So if Mûsâ A.S. had realised the first time that he was the angel of death he would have adopted [the course] that he adopted the second time, knowingly and believingly.

Regarding those people who allege that the people of hadîth are the bearers of firewood and the shepherds of the night, they gather the things that did not benefit them and they narrate the things for which they did not receive any reward and they say the things that have been nullified by Islâm. Such statements are uttered due to ignorance regarding the meanings of the hadîths and foregoing the understanding of the hadîths. In this matter, they trust their inverted opinions and inverted measurements.” – (Taliq Al Musnad Al Ahmad, Page 66 – 67, volume 14, printed in Egypt).

Similar in fashion to the Mutazilah, our Maulânâ also perceived this hadîth regarding the venerable Mûsâ A.S. to be in contradiction with ‘common sense’; even though according to Hâfidh Ibn Hibbân R.A. it was a test that was to be finished in this manner.

It is obvious that the time of death does not hasten nor is it put off.

إِذَا جَاءَ أَجْلُهُمْ فَلَا يَسْتَعْخِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ ﴿٤٩﴾

When their time comes, then they cannot put it off an hour, nor hasten. (Sûrah Yunus 10, verse 49)

The angel of death arrived, received a slap and then returned. Then he complained to Allâh and during these moments, Mûsâ A.S. enjoyed the moments of his life. It is not correct to derive such a meaning from this hadîth. But the reality is that the Angel of death came the first time in human form as part of a test and he placed an ultimatum in front of Mûsâ A.S. of such a nature for which he did not possess the justification. He received the payback for it and this was the natural way. Events of such nature occur in the lives of the Prophets PBUT

which are outside the grasp of the common understanding. The person who begins to weigh them on the scale of common understanding will be unsuccessful. He will only be satisfied by rejecting the particular episode and also by establishing unreal material in order to satisfy logic. The miracles of the Prophets PBUH and their inter relationships with the high angels are not the matters of common sense; herein even the minds of the uncommon [scholars] are confounded. Therefore if the mind can be satisfied, then accept it in the words of the lawgiver; otherwise make whatever decision that you like. Even if it is loaded on the touchstone of logic, then the touchstone will be broken but these episodes shall persist.

6.27 Humble request

When I reached that place in the Maulânâ's [Islâhî's] comments wherein he has cast doubts on three hadîths, I was deeply pained and when I tried to write something regarding these comments of the Maulânâ, my mind overflowed with emotions of sorrow and grief and so I laid down my pen. I did not want that any statement that was inimical to the reverence of the Maulânâ should issue from the tip of my pen. Today I have picked up the pen after a long duration. Even today the emotions contain pain and grief regarding the Sunnah of the Prophet (ﷺ). It is very sad that people of such positions say with such carelessness whatever comes in their mouths regarding the Sunnah. At this time if any unpleasant word has issued from the pen, then I apologize for it from the bottom of my heart. I do not intend to reproach and criticize. In this era of strife, such words against the Sunnah and the sciences of the Prophet (ﷺ) are indeed intolerable. My intention is absolutely not to be sarcastic regarding the Maulânâ [Islâhî]. The love for the Sunnah and the bond of the heart with the Sunnah of the Prophet became the cause for the expression of these distressed thoughts.

The talk of romance in the royal court,

It is the zeal of love, not a disregard for protocol. – Persian Proverb.

Certain portions of the Maulânâ's [Islâhî's] statements along with the 'Maslake Aitedâl' [creed of moderation] of Moulana Maudûdî are definitely not worthy that they be publicized. Even whatever is correct in them has been said in a wrong manner. And in the 'Maslake Aitedâl' [creed of moderation], the junkyard of the mind has spewed the thoughts with such lack of moderation that even if a refuter of hadîth were to write, this is what exactly he would write.

6.28 The differences between the Imâms [leading / early scholars] of hadîth.

The Maulânâ [Maudûdî] has highlighted the mutual differences between the Imâms of Hadîth even more than the Ahle Qurân [sect that rejects Hadîth] and he has done so in such a manner as if he is bestowing something new and strange to the [Muslim] nation. Maulânâ please take notice; this is a weakness in human nature. Leave aside the science [developed by] of men; no science is devoid of it. Whether poetry, speech, literature, lexis and principles, meanings, explanation of jurisprudence and principles of jurisprudence; in which science are these differences not present. According to your highness, this weakness is present even among the Imâms of exegesis [of the Qurân] and the differences of the scholars of your group are also a link [in this series]; so on this basis should everyone foresake the benefits obtained from you and the other scholars. Ever since the science of men was developed, a collection of this nature has been found and in spite of this, one can credibly differentiate between truth and falsehood in it; and such has been done already. Then why was the need felt to mention this unnecessary material at the time of the defence of the hadîth? When it was time to look into the eyes and say something, you shyly lowered your gaze. Where it was the moment to walk with shoulders held high, you fell

down in prostration. Who is not aware of the distances of the two Easts [Arabian proverb for great distances] between the ideas and also the years of mutual shoes footwear [Urdu proverb for fighting] between [heretic hadith rejectors such as] Abdullâh Cakdâlwi, Khawâjah Admad Dîn Amritsarî, Mistry Gujrânwâlah, Mahbûb Shah Gujrânwâlah, Sayyed Umar Shâh Gujrât, Shaikh Atâullâh Wakîl, Muftî Muhammad Dîn Gujrât, negotors of hadîth of Multân, the Ahle Qurân of Dera Ghazi Khan, the senior leadership of the Idârah Tulû e Islâm and the heretics of the Idârah Saqâfate Islâm; but did they ever mention it in your presence. Did the pillars of heresy and deviation ever admit the divergence of ideas and the related wrong practices that are prevalent in them regarding prayer, charity and Hajj. Then what is the difficulty faced by Maulânâ Maudûdi that he unnecessarily provokes a discussion regarding the vexation between Imâm Ibn Is-hâq and Imâm Mâlik; he publicizes the certain differing opinions and ideas between the scholars of Iraq and Imâm Mâlik R.A.; he wails at the disagreement between Imâm Abu Hanîfah R.A. and A'amish. After all, what effect does it have on the actual science [of hadîth] and its merits; and if any disagreement or difference occurred (conditional to health of authenticity) at some time between fifty to hundred of those pious personalities whose figures run into thousands, then to what degree can it have an effect on the overall science. My sincere counsel is that in the first instance why do you gentlemen take the responsibility for the defence of the Sunnah. There are one or two additional gentlemen like Maulvî Abdul Ghaffâr Hassan (note 1) present in your group who become silent most probably due to their deference for the nature and [inner] discipline of the group. Please grant them permission to write on this subject and that they may write according to the voice of their conscience. They should be at liberty from the collective temperament of the group. In is my opinion that they can perform this duty in a better manner. This 'Fardh Kafâya' [an obligatory duty performed by a few individuals on behalf of a group] is a worthy one; entrust it upon them.

(Note 1 : According to the compiler Hakîm Ajmal Khân, Maulvi Abdul Ghaffâr Hassan has since bade farewell to Maudûdî's creed)

6.29 The initial era for the disagreements regarding the Âhads and the resulting evils

Incidentally there was a group during the era of the Prophet (ﷺ) itself that was uncomfortable with the detailed instructions of the Prophet (ﷺ), his teachings and his checks. Sometimes their mentality was exposed during the distribution of the spoils [of war] (they said this is a distribution whose intention is not the pleasure of Allâh – narrated by Ahmad), sometimes they would attribute misappropriation towards the Prophet (ﷺ), they would try to create dislike against the Prophet (ﷺ) in different ways

رَأَيْتَ الْمُنَافِقِينَ يَصُدُّونَ عَنْكَ صُدُودًا ﴿٦١﴾

You will see the hypocrites turning away from you in aversion

(Sûrah Al Nisâ 4, Verse 61)

But in the presence of [people with] knowledgeable and sincere temperaments, this mentality did not find the opportunity to consolidate. During the Khilâfah [Caliphate] of Ali R.A., they got the opportunity to say something openly and to collectively perform mischief. Its details are found in hadîths and books of literature.

6.30 The group with this mentality

But in the second century of the Hijrî, due to the Mutazilah, this mentality attained a full fledged and ideological form. But the Khawârij [hypocrites who announced their sect during Ali R.A. Caliphate] and these gentlemen [Mutazilah] could not openly refute the hadîths. The Khawârij refuted the hadîths regarding the preeminence of the Ahlul Bait [people of the {Prophet's (ﷺ)} household], the Mutazilah refuted the hadîths regarding the attributes [of Allâh] and the Shias refuted the hadîths regarding the praise

[of the companions of the Prophet (ﷺ)]. Other than this, these gentlemen used to fully respect the hadîths. In the secondary tenets, the Shias can be either Mutazila or Hanafis or Shafa'îs. In a similar way to their Imâms, they derive the secondary tenets from the hadîths. Similarly even today, the hadîths are read and taught among the Khawârij. The Khawârij have a book of hadîth provided by the government in Musqat [Omân. The Omâni government belongs to the Ibâdi sect which is one of the Khawârij school of thought] having the name of 'Jâme Al Sahîh' which they read with great devotion. This partial refutation by the Khawârij is also mentioned in the books of hadîth. The sponsorship of the Itizâl [creed of the Mutazila] was undertaken by the Abbasid Dynasty. This tribulation reared its head in approximately the second century of the Hijrî; and thus, this side door for the refutation of hadîth opened in approximately the second century of the Hijrî. Their main target were those hadîths regarding the attributes of the Sublime and the Exalted [Allâh] which were against their claims. And the condition of the 'originality' of their affinity towards the hadîths is such that they even disregard the 'Mutawâtir' [widely narrated] hadîths by calling them 'Âhâds' [sparsely narrated]. They interpret the tenets of the Qurân in such a manner that even if the Prophet (ﷺ) were to hear it, he would be astounded.

Even their explanation would put God, Jirâ'il A.S. [Gabriel] and Mustafâ [the Prophet] (ﷺ) in astonishment. – Persian Proverb

6.31 Aspersions on the Ahâds [sparsely reported narrations] in the beginning of the second century.

These people were not present in the noble era. Their records can only be provided by those who came across them. Ibn Hazm states:

"All the people of Islâm would accept the 'Khabar Wâhid' [sparsely reported narration] regarding the Prophet (ﷺ) if the narrator was reliable; this was the approach of all the sects whether the Ahle Sunah, Khawârij, Shiah and Qadariyya; till the 'Mutakallimîn'

[Polemic debators] of the Mutazila emerged after a hundred years and they opposed this consensus of the Ummah..... to the end". – Al Ahkâm, page 114.

Imâm Ahmad R.A. and Is'hâq Bin Rahuyah considered opposition to what is proven by the authentic Khabar Wâhid to be apostacy. Ibn Qayyim expresses astonishment on these people [heretic sects] in the following manner :

"These people do not accept the hadiths of the Prophet (ﷺ) for the reason (that they are Âhâds) that [credible] knowledge is not gained from them; whereas they accept those intellectual ideas and invalid doubts that are quoted from the Mutazilah, Jahmiyyah and philosophers and they call them as logical proofs". – Sawâ'iq, volume 2, page 375.

In the second volume of the 'Sawâ'iqe Mursalah', Ibn Qayyim has written more than a hundred pages for the refutation of this view of the Mutazilah that they have expressed regarding the Khabar Wâhid and with the support of this view they have refuted hundreds of authentic sunnahs. People who are in quest of the truth should pay attention in this direction; for the investigative analysis regarding the hadîth, they should definitely look at the chapter 'Sunnah' of the 'Muwâfiqât', chapter 'Sunnah' of 'Ahkâm Ibn Hazm' and this part of the 'Sawâ'iqe Mursalah'.

6.32 The Second Era

Only the Ahle Hadîth and the Hanbalîs were safe from this attack of the Mutazilah. Certain scholars from the Hanafîs, Mâlikîs, Shâfaîs and the Shiâs were influenced by 'Aitezâl' [creed of the Mutazilah]. They used to accept the hadîths in the secondary tenets; they used to consider the Âhâds to be presumed. Among the Hanafîs, Bashar Muraisî (died 228 Hijrî) is openly Mutazilî. Qadhî Îsâ Ibân (Note 1) is a student of Imâm Muhammad R.A. Maulânâ Abdul Hai R.A. has written his brief biography in the 'Qawaid Bahiyya'. Ibn Nadeem has written in the

index that he was born in a martial [soldier] family; then he adopted the scholarly pursuit. Khatîb has clarified that he abided by the ‘Khalq Qurân’ [the belief that the Qurân is a creation of Allâh which abrogates the belief that it is the speech of Allâh].

Note 1 : Qadhi Îsa Bin Ibân’s creed was not popular with the early Hanafî scholars which is apparent from the ‘Usûl Bazûdî’ and its explanation. [However], the later Hanafîs, thinking it to be their viewpoint, kept utilizing it and they kept refuting the narration regarding the ‘Mussarât’ etc. [A Mussarât is “any female animal whose teats have been tied up for some time in order to give the prospective purchaser an unduly optimistic impression of the animal’s normal milk-yield”]. Nowadays a few novices and zeal-less gentlemen try to attribute this faulty and unblest viewpoint [regarding the unreliability of the Âhâds] towards our leader Imâm Abu Hanîfah Rahmatullâh Alaih so that a little esteem of this viewpoint can be salvaged. This narration has been reported by Abu Mutî Balkhî. The narration is totally fictional and fabricated. Its attribution towards the great Imâm is totally false. For the Imâms [leading/earlier scholars] of evaluation, Abu Mutî Balkhî is classified as untrustworthy. Dhahbî R.A. says that in the memorization of the ‘Athâr’ [hadiths] he is totally useless. Ibn Ma-în R.A. stated that he is dishonest. Nasaî has called him weak. Imâm Ahmad R.A. has stated that it is not right to quote from him. Abu Dâûd R.A. has stated that his narrations have been forsaken and that he is a Jahmiyyah. Ibn Adî R.A. has stated that his weakness is apparent. Ibn Hibbân has stated that he is the leader of the Murjah, he detests the sunnah and he makes false statements regarding it. He died in 198 Hijrî. (Mîzân Al Aetedâl, also Tarîkh Khatîb, volume 8 page 223). This attribution is totally false, fabricated and fictitious. Nowadays a few young students have tried to expose it. The arguments regarding this [attributed] tradition will be conducted at some other time. Off hand, I want to express the point that the attribution of this Jahmî viewpoint [regarding unreliability of Âhâds] towards the great Imâm Abu Hanîfah R.A. is wrong... end of note 1.

The compiler of ‘Kitabul Tahqîq’ which is the explanation of Hisamî has made a mention towards him in these words : “It is stated that Îsâ Bin Ibân and Abdul Jabbâr are from among the Mutazila” – Page 175. From these evidences, it becomes clear that Qadhi Îsâ Bin Ibân’s inclination was also towards Aitezâl. Because of him, people began to look at the Akhbâre Ahâd with suspicion even in the secondary tenets. Thereafter [they state that] if an honest and retentive [having good memory] narrator is not scholarly, his narration will not be acceptable; but judgement will be given preference over it. [Their exact words are :]

“As far as the narration of one who does not know jurisprudence but he is well known to be honest and with a good memory such as Abu Hurairah and Anas Bin Mâlik, then their narration will be accepted if it is according to logical judgement otherwise it will be forsaken when necessary.” – Usûl Bazûdî volume 3, Page 699 and Ahkâm Âmdî volume 2, Page 129.

Qadhi Abdul Azîz Bin Ahmad who has provided the explanation of the ‘Usûlul Bazûdî’ states: “The precondition that we have stipulated whereby hadîth will be given preference over judgement only if the narrator is scholarly is the creed of Îsâ Bin Ibân alone and Qadhî Abu Zaid Dabûsî has given credence to it. And the hadîth of ‘Mussarrât’ [Sahîh Al Bukharî, hadîth number 2044] and ‘Arâyâ’ [Sahîh Al Bukharî, hadîth number 2080] have been removed [ignored] based on this principle and many from the later day [scholars] have adopted it [this approach]. [A Mussarrât is “any female animal whose teats have been tied up for some time in order to give the prospective purchaser an unduly optimistic impression of the animals normal milk-yield. The Hadith of Musarrât directs the buyer to return the animal but also give one sâ of grain along with it. The Hadith of Arâyâ is the prohibition of striking a deal for fruits based on estimation while the fruit have not yet grown on the tree]. Imâm Abul Hassan Karkhî and the remaining earlier Hanafîs are against it. They state that the hadîth of an honest and retentive [having good memory] will be given preference over judgement in every case and the majority of the scholars hold this opinion. Th great Imâm Abu Hanîfah R.A. himself gives preference to a weak hadîth over judgement (Kashf Ul Asrâr, volume 2, page 703). This principle has been recorded

in almost all the books of the principles of jurisprudence and the early Hanafis have also not preferred to give priority to judgement over a weak hadîth. Even otherwise this statement is wrong. That a senior like Qâdhi Îsâ Bin Ibân should classify the senior companions such as the great Abu Hurairah R.A. and the great Anas Bin Mâlik R.A. as not having sound judgement even though they spent many years in the service of the Prophet (ﷺ) and their mother tongue was Arabic; is very strange indeed. Even though he is not an Arab himself nor does he belong to a family of scholars. Then the judgement of Abu Hurairah is known; the senior companions R.A. used to consult him regarding issues. He even attained the position of Governorship. Even the Imâms [leading / earlier scholars] of the Hanafis accepted his hadîths against judgement. Its details can be found in the volumes of the 'Kashful Asrâr' and 'Al Tahqîq' etc. Even then among the later Hanafis this side door for partial refutation was opened. A path was created for foresaking the Âhâds [sparsely reported narrations]. But in this, they were careful that they will foresake only those hadîths whose narrators were not having sound judgement (here sound judgement means that the narrator understands the Arabic Language very well so that he does not make a mistake in the narration and its meaning). As far as the narrations of the narrators having sound judgement, whether their narrations were in conformance to or against opinion, Qadhi Îsâ Bin Ibân and his followers used to accept it [narrations]. It was their approach that the door should not be shut for opinion; there should be scope for it somewhere or the other. In spite of this [apparent] precaution, this creed of theirs could not gain acceptance among the earlier Hanafis. Imâm Abu Hanîfah R.A., Imâm Abu Yousuf R.A., Imâm Muhammad R.A. and the famous students of the great Imâm differ from Qadhi Îsâ Bin Ibân inspite of his caution. The correct path is only the one that has been adopted by the majority of the Imâms of the Sunnis. The smell of Aitezâl has emanated from the creed of Îsâ Bin Ibân; and the viewpoint of the Imâms [leading / earliest scholars] of hadîth is even different [stricter] from the earliest and the senior most Hanafis.

6.33 Third Era

Among the later day Hanafis, the creed of Qadhî Îsâ Bin Ibân began to be adopted. On its basis, the fundamentals and also the secondary tenets of jurisprudence and its principles began to be derived. In certain cases, even for the clear hadîths, far fetched explanations were developed. In Ainî's [scholars name] explanation of 'Kanz Kashûrî' [Book of Hanafis], the permissibility when necessary of 'Nikah Halâlah' [necessity of intercourse with the second husband before he divorces a woman in order to facilitate her remarriage to her former husband who had earlier divorced her] has been mentioned and the hadîth *"Allâh curses the one who performs Halâlah and the one for whom Halâlah is performed [as a deal between the three parties]"* has been reinterpreted in the following manner: *"perhaps He meant blessing by curse"*. (footnotes by Ainî on the Kanz Kashûrî). Meaning, in the writings of the later scholars, Aitezâl [ideology of Mutazilah] gained much influence. [Before them], Imâm Shafai R.A. was the first to compile the principles of jurisprudence. *"The first one to compile in it is Imâm Shafai"* (Kashfudh Dhunûn, page 89, volume 1). After that when the principles of jurisprudence were arranged as a science, the Ahle Hadîth and the Mutazila wrote a lot about it.

"The Mutazila have written a lot regarding the principles of jurisprudence. They are our opponents in the fundamentals. And the Ahlul Hadîth [have also written a lot]. They are our opponents in the branches [derived tenets]." (Kashfudh Dhunûn, page 89, volume 1 [it is a book of the Hanafis] and Abjadul Ulûm, page 325, volume 2).

The influence of the Mutazilah was on the beliefs for sure, while even the principles of jurisprudence were not safe from it. Refer to excerpts from Hujjatullâh, page 160, volume 1:

"Some people think that the conflicting arguments found in [Hanafi Books] 'Hidayah', 'Tabayyun', 'Mabsût Sarakhshî' etc are based in their [Hanafi] creed. They do not know that the first ones to express them

among them selves were the Mutazilah. The [Hanafi] creed is not based upon it.”

Point is that in the second era, the secondary tenets began to be affected by them. And [thus] after the beliefs, the practices began to be affected by them.

6.34 Fiqah Râwî [Scholarly Narrator]

At another place the respectable Shâh [Waliullâh Muhaddith Dehelvî] stated:

“The researchers of the truth have the firm opinion that it is solely the creed of Îsâ Bin Ibân that after honesty and retention [memorization capacity] the narrator shall be scholarly; and many of the later [scholars] are also with him in the matter. Imâm Karkhi is against it and this creed is not quoted even from the early Hanafis. It is their opinion that the hadîth has higher priority [compared to jurisprudence] in every situation.”

– Hujatullâh volume 1, page 161.

Thus, the malpractice of opinion and personal inference is in the later people; it was not in the earlier people. In spite of this [apparent] caution of the former [Îsâ Bin Ibân], the Imâms [leading / earlier scholars] of hadîth were neither satisfied with the approach of the former nor the path of the latter. These people found that the clean springs of hadîth had been made muddy at both the places. Shabî R.A. states:

“These people caused me to dislike the masjid [where they propagated their obnoxious views] to the extent that I began to dislike it more than the dustbin of my house. People inquired who are they. He replied Hakam, Hammâd and their companions.” (Mukhtasar Bayânul Ilm Ibn Abdul Bar, volume 2, page 146; Al Qaulul Mufid Lil Shaukânî).

The people who were not satisfied with the [apparently] cautious approach of that era, how can they be satisfied with the nature-worship of today. The Ahle Hadîth gentlemen of today watch every thing and their ‘Salafiyat’ [following the creed of the pious predecessors] remains unfazed.

*“Do you think that every man is a real man,
And every fire that burns is a real fire.” – Arabian Proverb*

We know for sure that the four Imâms consider the hadîths to be ‘hujjat’ [irrefutable justification], they consider it to be a source for the religion and they consider it to be a ‘hujjat’ according to the same definition that has been accepted by the Imâms [leading/earliest scholars] of the Sunnah and by the common Muslims. And in inspite of considering each other to be Muslims, the Ahle hadîth differ from the Hanafîs, Shafaîs, Malikîs and the Humbalîs in jurisprudence. They do not find the consecration of the Hadîth and the Sunnah to be as venerated and protected in these schools of thought as they find them to be venerated and protected in the Ahle Hadîth and the Salafi school of thought.

6.35 Fourth Era

After the arrival of the British [in India] when the educational system was bifurcated, the religious education was separated from the modern education. The style of thinking in the schools and colleges became different from the religious ‘Madarsas’ [educational institutions]. Under the guardianship of their government, the Christian Missionaries cast their shadow upon India. Expectedly, the religious scholars and institutions were not influenced by them. However English education and its champions were influenced by them to a great extent. Starting from the late Sayyed Ahmad Khân, the students and even the teachers of schools could not be shielded from its influence. Out of those gentlemen, the relationship of some individuals with Islâm was based upon genuine sincerity and they resolutely picked up the pen to answer the doubts of the Christians; but because the mind was influenced, the pen faltered. This aspect is clearly visible in ‘Ummahâtul Mu’minîn’, ‘Khutbâte Ahmadiyyah’, and ‘Tafsîr Ahmadiyyah’ (compiled by Sayyed Ahmad Khan). Whichever hadîth came against the objectives, would be puffed away. Whenever the meaning of any verse or any miracle was perceived

to be against 'Nature', its form was distorted and such alternatives were created through misinterpretation and alteration that even the angels were shocked. Even the government benefitted from it. After the brutalities of 1857 C.E., the hearts that were burning with vengeance, gained a temporary occupation. The effects of this style of thinking appeared in the country in different ways. The lord of the Qâdianîs was blessed with [mis]interpretation. Maulvi Abdullâh Chakdâlwi got the [bad] lesson of refutation of hadîth. Even Maulânâ Shiblî [Naumânî] and Maulânâ Hamîduddîn Farâhî R.A., who were the pillars of knowledge and learning were influenced by it to a certain degree. The portions of the Exegesis [of the Qurân] by Maulânâ Farâhî R.A. that were printed in Arabic have utilized very little assistance [references] from the hadîths. However plenty of assistance [references] has been utilized from the modern day texts of the Torah and the Bible.

6.36 Darâyat [wisdom] and Tafaqqah [jurisprudence]

Maulânâ Shiblî [Naumânî] R.A. in the 'Sîratul Naumân' has sharply criticized the mode of thinking of the Muhaddithîn [hadîth scholars]. He has supported the mode of thinking of the jurists of Kûfah in such a fashion that if they were alive today, they would have perhaps never appreciated this modern style of advocacy [They would have rejected this advocacy on their behalf]. The Maulânâ has not refuted the hadîth; however he has promoted logic using the terminology of 'Darâyat' [wisdom] and 'Tafaqqah' [jurisprudence], to such an extent that the hadîth and the creed of the Imâms [leading / earliest scholars] of hadîth was undermined nearly upto refutation. And with the exception of a few scholars, this illness is found among all those associated with Nadwah [Nadwatul Ulema, India]. The following mistakes are common in this circle that (1) The Imâms [leading / earliest scholars] of hadîth were not jurists, (2) The rules for the analysis of hadîth were developed by overlooking 'Darâyat' [wisdom], (3) The jurists have analysed [hadîth] based upon the principles of 'Darâyat', and (4) Even now every one has the right to analyse the hadîths

according to this point of view; he can keep whichever one he likes and he can cast in the scrap basket whichever one he likes.

إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ﴿١٥٦﴾

Verily we are for Allâh, and verily unto Him we return

(Sûrah Baqarah 2, verse 156) [This is a verse of the Qurân recited at times of loss].

Then the meaning of ‘Darâyat’ is defined so broadly that it can lead to a general massacre of hadîths. The Maulânâ states in the ‘Sîratul Naumân’:

“The meaning of ‘Darâyat’ [wisdom] is that when an incident is narrated, then one shall carefully compare it with respect to the requirements of human intellect, the unique conditions of the era, the situation of the person to whom it is attributed and other logical circumstances.”

‘Requirements of intellect’, is the other name of [the concept of] ‘Nature’. It was the opinion of Sir Sayyed Ahmad Khân also that nothing can be accepted that is against nature.

Herein the meaning of ‘Darâyat’ has been freed to the extent that no limits apply to it. What is the limit of ‘Requirements of intellect’? And what is the standard of those ‘requirements’? And who shall establish the ‘logical circumstances’ and how shall he do it? If the unique conditions of the era can be a hindrance in the path of the ‘Nusûs’ [Qurân and hadîth] then there should also be a reconsideration of Parvaiz’s crime.

Such wide ranging powers were accorded to logic neither by Qadhî Îsâ Bin Ibân nor had the Mutazila mustered this courage. Hereby the criteria has been handed over to the illiterate villager and the mad man

has been given possession of the sword; they can do whatever comes to their mind. God is the protector of the religion.

Before proceeding further, it seems to be opportune that we also listen to the definition of ‘Darâyat’ from the tongues of the scholars so that the difference between the old ‘Darâyat’ and the modern ‘Darâyat’ is made clear.

“Darâyat in hadîth is that knowledge which provides the meanings and the explanations of the words of the hadîth and their intention which in turn is based on the rules of Arabic [grammar and vocabulary], the laws of the Shariah and according to the circumstances of the Prophet (ﷺ).” (Abjudul Ulûm, page 436, volume 2 also Miftâhus Sa-âdah and Misbâhus Sayyâdah).

Tâshabkarî Zâdah writer of ‘Kashfudh Dhunûn’ considers Usûl Hadîth [principles of hadîth] and Darâyate Hadîth [understanding of hadîth] to be the same science. (page 366, volume 1). [According to him]:

“In the ‘Darayat’ of hadîth, the analysis is done regarding the meaning and intent of the hadîth with relation to the Arabic rules [of grammar and vocabulary], the laws of the Shariah and the circumstances of the Prophet (ﷺ).”

There is a great difference between this ‘Darâyat’ and the one that is nowadays being sold in our markets. The authenticated ‘Darâyat’ contains knowledge and insight whereas the ‘Darâyat’ of our markets contains mental vagrancy and perplexed thoughts. This type of baselessness and vagrancy should not be given any room within the Shariah in general and the hadîth in particular. Encouraged by this very [kind of] ‘Darâyat’, the late Sir Sayyid Ahmad Khân considered stunning [of animals before slaughtering] and Halâl way to be the same. He considered both to be permissible.

6.37 Maulânâ Maudûdî and Maulânâ Islâhî

Maulânâ Maudûdî's and Maulânâ Islâhî's school of thought has similarities with Maulânâ Shiblî's and Sir Sayyed's school of thought. These gentlemen are also the secret lovers of 'Tafaqqah' [jurisprudence] and 'Darâyat' [so called wisdom] but they do not disclose what is the connotation of 'Darâyat' among them. When Maulânâ Shiblî provoked the debate of 'Darâyat', the Ahle Hadîth scholars pursued him in such a manner that no aspect of that debate remained thirsty [for further explanation]. They fully explained the services of the Jurists and the 'Muhaddithîn' [hadîth scholars]. This topic was 'threshed & winnowed' [Urdu proverb meaning separated into elements / clarified] and presented in Maulânâ Abdul Azîz Rahîm Âbâdî R.A.'s 'Husnul Bayân', Maulânâ Abu Yahyâ Shahjahânpûrî's 'Al Irshâd' and Maulânâ Abdus Salâm Mubarakpûrî's 'Sîratul Bukhârî' in such a manner that later nobody dared to write about it in detail.

Maulânâ Maudûdî has acted 'wisely'; he has made 'Darâyat' vague. He did not say anything regarding what he means by 'Darâyat' and what are those principles that the jurists developed regarding it. Nevertheless, while criticizing the Muhaddithîn he states:

"They (the Muhaddithîn) used to only say at the most, that the belief regarding the authenticity of this hadîth is dominant; and additionally on top of it, the base on which they attained this 'dominant belief' was with regards to 'Ravâyat' [narration] and not with regards to 'Darâyat' [so called wisdom]. Their point of view was mostly journalistic; jurisprudence was not their main topic [focus]. to the end (Maslake Aitedâl [creed of moderation], page 319).

The reverend Maulânâ Islâhî tries to keep the office of the analysis of hadîth even wider open. Let us read:

"He (evaluator of hadîth) should additionally be of such a high moral standard that he may not have made gambling with religion his hobby; he should be competent to evaluate and comment on the hadîths. This position can not be attained by a 'Maktabî Mullâh'

[office-affiliated priest] nor the clerks in offices." (Tarjumân, volume 45, number 2, page 148).

Then he states :

"The certificates provided by the Shaikhs [senior religious scholars], the attainment of conventional sciences [in Islâm], and the education in the Madarsas [religious educational institutions] also do not provide the competence to be able to analyse hadîths. In fact :

For me, the best evidence and the best certification for the knowledge and superiority are his own achievements and his religious services."

[These statements were designed to shield Maulânâ Maudûdî who was making statements regarding hadith without having obtained any formal religious education]. As a matter of principle, one can not deny the importance of achievements but the Maulânâ [Islâhî] has not sensed the dangers of this criterion. Mirza Ghulâm Ahmad [Qadianî], Inayatullâh Khân Al Mashraqî, Pervaiz and other gentlemen try to convince others regarding their right to analyse and also regarding their status of being authorities in the acceptance and rejection of hadîths on the basis of their [perceived] achievements. By disregarding the conventional sciences [of Islâm] and the certifications provided by the Shaikhs [senior religious scholars], you have been saved from certain objections but by the generality of achievements and services, you have taken the responsibility of a second misery on your head. These fickle minded gentlemen will propagate [claims of] 'achievements and services' in such a manner that it will be difficult to save the common people from their grip. It is not appropriate to save Moulana Maudûdî and put the entire science in misery.

'You noted a thing but many other things were hidden from you'.

[Arabian Proverb].

If the criteria of 'achievements and services' is established, then its nature will keep on changing in every five to ten years.

6.38 Services and Achievements

If services and achievements [of a person] are declared to be the pre qualifications for the analysis of hadîth then there should be some regulations governing them. In our latter era, Nawâb Siddîq Hassan Khan R.A., Maulânâ Abdul Hai Lakhnawî, Mirza Ghulâm Ahmad [Qadiani], Maulvî Ahmad Raza Khân are famous with regards to collating and compilation. [Conventionally, writers of Islâmic books are called compilers instead of authors because it is believed that the author / originator of Islâmic literature is Allâh via the Qurân and the Sunnah whereas the writer is only a compiler of Islâmic tenets on a given subject]. Shall each of them be bestowed the right to analyse hadîth? In the avocations [occupations] of teaching and education, the achievements and services of Mr. Sayyed Ahmad Khân, Maulânâ Sayyed Nazîr Hussain R.A. and Maulânâ Qâsim Nanotwî R.A. are known to the world but do these services and achievements bestow them the right to analyze [hadîths].

If ‘Darâyat’ [so called wisdom] and ‘achievements’ are left free and unrestricted then they will become the forward camp for the refutation of hadîth. Maulânâ Maudûdî’s and your illumination will expose the path of such anarchy and vagrancy whose maleficence [bad effect] will not be lesser than the refutation of hadîth. You should not under estimate this vagrancy based on the few educated gentlemen who move around you, nor on the basis of the few Ahle Hadîth friends who are obliged to lay down their beaks [Urdu proverb for silence] due to the groups constraints; they can not openly express their opinions due to the considerations of the group. Its estimation should be based on those common people who read your literature in the surrounding areas and at the frontiers. When they hear this from the headquarter that the Imâms [earliest/leading scholars] of hadîth were lacking in the principles of ‘Darâyat’ [wisdom], that their vision was journalistic and without jurisprudence; when they learn that the competence to analyse hadîth is not gained from the certifications provided by the Shaikhs [senior religious scholars] nor the education of the ‘Madarsâs’ [educational institutions] then what opinion will

they form in their minds regarding the Imâms and religious education. When they hear the [over] cautious and constricted definition of the sunnah from your tongue, when they hear the slogan that the ‘Akhbâre Ahâd’ [sparsely reported hadîth narrations] are presumptions then how grievously it will hurt their positive opinion towards that source [of religious tenets]. After arriving at the headquarters, your responsibilities have increased far greater than a ‘Maktabî Mullâh’ [office-affiliated priest]; when you want to state anything, say it after thinking very carefully. Neither is the expertise in hadîth obtained from every ‘Darâyât’ [so called wisdom], nor can a person become a ‘perceiver of the Prophet’s (ﷺ) temperament’ based on each achievement and service. For this, only those people can be appropriate whose occupation during the days and nights is hadîth; whose precious time is spent in ‘Allâh said’ and the ‘Prophet (ﷺ) said’. Power-seeking people neither recognize the ‘diamond’ nor the ‘sparkle’.

6.39 ‘Perception of the Temperament’ and ‘sparkle’

In the ‘Maslake Aitedâl’ [creed of moderation], by terming the rules of hadîth and their fundamentals as estimated suppositions and the results of human efforts, Maulânâ Maudûdî has reduced their significance. He has reposed the analysis of hadîth upon ‘the religion’s system’, ‘perception of the temperament’ and ‘sparkle of the diamond’ and then by calling it aptitude-dependant, he has rendered the hadîth and its analysis to be baseless to the extent that every mischievous person can chatter insolently about this helpless science. And Mauûla Islâhî, by declaring achievements and services to be the standard, has set it even more free. This broadness was neither in the creed of [even] Qadhî Îsâ Bin Ibân nor among the later jurists. Its ‘sparkle’ is partly obtained from the Mutazila and partly from the nature worship of Sir Sayyed Ahmad Khan. The poor Ahle Hadîth who were complaining against the later jurists and Qadhî Îsâ Bin Ibân; how could they be comfortable with your analytical liberality and generosity. All these efforts of you gentlemen were intended to save yourselves from ‘dhan’ [presumptions] but at the standpoint that you are gracing at the moment; there is

presumption all around. Presumed ‘Darâyat’ [wisdom], presumed inference, presumed cause, its negation and opposite also presumed, perception of temperament is pure presumption, and sparkle of the diamond is presumed. The principled science of the Muhaddithîn could not be saved in your view because it is based on human efforts that can not go beyond its natural boundaries. But ‘Darâyat’, ‘system of religion’ and temperament of the Shariah, inference and its causes; even these are the results of human efforts. You have forsaken the methodical presumption and have come under the shade of aptitude based and unmethodical presumption; and in your search for the creed of moderation, you have fallen prey to lack of moderation.

وَلْتَنْظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ

And let every person look to what he has sent forth for the tomorrow

(Sûrah Al Hashr 59, verse 18)

6.40 Certainty and Presumption in hadîth

According to the viewpoint of the Imâms [leading / earliest scholars] of hadîth, certainty is gained from the glorious Qurân and the ‘Mutawâtir’ [widely/continually reported] hadîths and these Mutawâtir hadîths number in thousands. Continuity in words, continuity in meaning, continuity in practices; their numbers are abundantly found in the volumes of hadîths. However continuity is not found in each constituent part of the religion so alternatively one has to turn towards the ‘Âhâds’ [sparsely reported hadîths]. The knowledge that is gained from the Ahâds is construed as ‘Dhan’ [presumption] by certain scholars. In other words, the next level of knowledge after the ‘Tawâtir’ [widely reported] that is gained, is called ‘dhan’ [presumption] in the idiom [of the scholars]. ‘Dhan’ is found in all the fields of life. The benefit of religious practices is presumed, the transactions of the world and their results are presumed, language is presumed, the substantiation of words is presumed, the direction of the Kâbah is sometimes determined on presumption. The presumption on

which the whole life is reliant, neither can the law ignore it nor the customs and the traditions. The Qurân considered the ‘Dhan’ [presumption] to be authentic and developed laws over it. Musa A.S. migrated from Egypt based on a presumed information [that the Pharaoh is in consultation to kill him], on the information of a girl [that she was taking him to her father who wanted to compensate him], he reached the same location in Madyan where he lived for a long duration, on his return he looked at the Tûr based on a presumption [that there was a caravan that had lit a bonfire] and was awarded with Prophethood. The honorable Ibrâhîm A.S. settled down in Palestine merely on the basis of a hope and in the same way, in view of a similar presumption, he ordered the honorable Ismâil A.S. along with the honorable Hâjar A.S. to stay in the wilderness of the Hijâz. The honorable Yûsuf A.S. got freedom from prison in reward for the interpretation of a dream and in view of its presumed results, he was exalted with power. The honorable Yaqûb A.S. prepared for the journey from Kin-ân to Egypt on the basis of a single report. The honorable Mûsâ A.S. lead a life full of enthusiasm on the basis of the presumption that the Banî Israîl will get respite at some moment of time. Meaning that, the wise Qurân stated the ‘Akhhbâre Ahâd’ [single reports] and presumed information with such authentication as if it contains confidence and certitude. Iz Bin Abdus Salâm has written with elaboration in the beginning of ‘Al Qawâid Al Kubrâ’ that the matters of the world and the hereafter are to a great extent reliant on presumption. That is why in spite of using the idiom of ‘Dhan’, the Ummah [Muslim nation] has bestowed to the ‘Ahâds’ [sparsely reported hadiths] and the presumptions the same level of importance in the religion as an authenticated thing should be given importance. After understanding this idiomatic meaning of ‘Dhan’, it is a wrong thought and a misconception that there is no room for ‘Dhan’ in the Shariah. In fact it is also wrong to call or consider ‘Dhan’ to be unproven. However it can be stated that the status of the ‘Dhan’ is after the ‘Tawâtir’ [widely reported hadiths] or that the verified ‘Dhan’ can not be contradictory to the ‘Tawâtir’.

6.41 The Science of hadîth and Logic

This is also not correct that no importance was given to ‘Darâyat’ [wisdom] in the analysis of hadîths; or that the viewpoint of the Muhaddithîn [hadith scholars] was journalistic or that it lacked jurisprudence. On the contrary, as far as possible according to the status of logic and ‘Darâyat’, they have been given the full consideration. The divergence in the style of thinking between the Ahle Hadîth and the jurists definitely did not mean that the Imâms [leading / earliest] scholars of hadîth were oblivious about jurisprudence. Divergence is also found between the jurists of Irâq themselves. It is obvious from the ‘Tasîsun Nudhur’ of Allâmah Duyûsi that basic divergence is found between the jurists, may Allâh have mercy on them. All this is a result of the style of thinking; neither are the jurists lacking of the hadîth nor are the Imâms [leading / earliest] scholars of hadîth ignorant about jurisprudence. The reason for the difference was only the divergence in the mode of thinking and none of these jewellers was ignorant about ‘Darâyat’ [wisdom] and the sparkle of the diamond. May Allâh have immense mercy on them.

“As far as it was possible, I have pondered over the evidences of the Shariah. I did not find the correct inference to be against the authentic hadîth; in the similar way that sound ‘Aqal’ [logic] can not be against the authenticated ‘Naqal’ [report of hadîth]. When inference is against any hadîth, then one of them is always weak. However it is not easy to differentiate between correct inference and corrupted inference.” (Âlâm Al Muqî-în, page 4, volume 2).

The same type of explanation has been reported from Imâm Shâfaî and Shâh Wali Ullâh which is being skipped due to length. This has also made it clear that inference and logic are not one and the same thing. Even inference can be against logic. That is why it is totally erroneous to consider the foundations of the rules of jurisprudence to be the rules of logic. These rules are the expression of a particular style of thinking

whose explanation has been provided by the honorable Shâh [Waliullâh Muhaddith Dehelvi] in ‘Hujjatullâh’, ‘Insâf’ and ‘Iqdul Jîd’. That is why it is ignorance and simplicity to consider the principles of jurisprudence to be the principles of logic.

Ibn Jauzî says :

“How well the speaker has stated ‘That when you see that the hadith is against logic or it is against any statement [in the Qurân & Sunnah] or it is violating any principle then know that it is fabricated’.....to the end”. (Tadrîb Sharah Taqrîb, page 100)

Abû Bakr Bin Tayyab stated:

“Another sign of fabrication is that it is against logic and there can be no explanation of it and [likewise] the hadîth that is against [human] instinct and observation will also be fabricated; the one that is against the Qurân and the Mutawâtir [widely reported] sunnahs will also be fabricated and the one that is against the consensus [of the Ummah]; the same rule applies to it”. ... to the end. (Tadrîb Al Râwî, page 99).

Sakhâwî also made a similar statement in the ‘Fat-hul Mughîth’.

[In comparison to] The points towards which the attention has been drawn regarding the analysis of hadîth in the articles of Maulânâ Islâhî and Maulânâ Maudûdî; the vision of the Muhaddithîn is far ahead of them. Which prankster informed you gentlemen that the Muhaddithîn overlooked the principles of ‘Darâyat’ [wisdom] or that their point of view was only journalistic? I will plead with full confidence that till date the jurists of Irâq did not develop a single principle in the light of logic regarding the analysis of hadîth. This is such a dream of the late Maulânâ Shiblî Rahmatullâh Alaih and Maulânâ Maudûdî that can not come true. This is such an imagination that has no relationship with reality. Whatever is available till today regarding the analysis of hadîth whether it is logical or narrated, whether it is by the point of view of narration or ‘Darâyat’ [wisdom], it is all from the efforts of the

Muhaddithîn and we should be sincerely grateful for their kind guidance. I am not alone in this opinion but a few years ago Maulânâ Abdul Jabbâr Umar Pûri, Maulânâ Muhammad Husain Batâlwi, Maulânâ Abdul Aziz Rahîm Âbâdi, Maulânâ Abdus Salâm Mubâarakpûrî had made this announcement with full vigor. It is our misfortune that their followers and grandsons see all this and know this but are helplessly silent. [He means the Ahle Hadîth scholars in the Jamâte Islâmî].

إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ﴿١٥٦﴾

Verily we are Allâh's, and verily unto Him we are returners

(Sûrah Baqarah 2, verse 156)

In the principles and inference, the efforts of the Imâm[s] [leading / earliest scholars] of Irâq are worthy of admiration a hundred thousand times. Their hair peelings [Persian metaphor for detailed investigations] have already received praise from scholarly circles. But it is known that they are not principles of logic but they are the output of a certain school of thought whose unreasonableness is also conceded in the circles of the Jamâte Islâmî. Only recently a critical article of Maulânâ Islâhî regarding those eligible to receive zakât [obligatory charity] was published in which there was open and severe censure of the creed of the Hanafîs and moreover Maulânâ Maudûdî in his periodical 'Risâlah' has also severely and impartially criticized certain matters of jurisprudence; so this opinion is conceded in our and your circles. Therefore it is not appropriate to waste the time of you gentlemen in this debate.

6.42 The real disagreement

The debate is not whether, during the understanding and analysis of hadîth the muhaddithîn pay attention to logic and 'Darâyat' [wisdom] because the preaching of the entire religion is for the wise people. But it is whether each person who claims to be logical should be given the permission that he may place the book [Qurân] and the Sunnah on the

touchstone of his intellect and start testing it and any commandment that does not fully meet that standard should be refuted. Or it should be misinterpreted with bias during the derivation [of tenets] and be rejected with scorn. Should logic and ‘Darâyat’ [so called wisdom] have the permission for this mass slaughter of the Hadîths and the Sunnah? The defenders of the hadîth and today’s humble Ahle Hadîth are opposed to it and insha Allâh will continue to be so. Bringing variants in the interpretations of words and playing with the style of speech can not change the facts.

There is an evident and open difference in the style of thinking between the modern leaders and the Ahle Hadîth. Before taking any steps, one should think very carefully and one should not fear from questioning the modern views. Issues are sorted out by scrutiny, discussion and close examination; not by prattling [talking too much] slyly. In my opinion, the views of Maulânâ Maudûdi and Maulânâ Islâhî are not only against the Ahle Hadîth creed but also these views are against all the Imâms [leading / earliest scholars] of hadîth. The germs of modern ‘Itizâl’ [creed of the Mutazila] and ‘Tajahhum’ [creed of the Jahmiyyah] are hidden in them.

6.43 Final Appeal

The Maulânâ [Islâhî] has answered the questioner by numbers [point by point]. I have picked up the necessary arguments and have tried to explain my creed according to the requirement. Certain things could have been said regarding point number 6 and 7 but I have overlooked it. In it there is exaggerated praise of the Jamâte Islâmi; it is the propaganda and publicity of the group; and the Maulânâ is entitled to it. This is the only style of modern invitation and propaganda; and in some portions there is an expression for the fascination towards Maulânâ Maudûdi and his abilities; there is advertising of his knowledge, style of working and courage. How much ever exaggeration and pumping-up is contained within it but this is the inevitable

consequence of the association with the group; the Maulânâ [Islâhî] is fully entitled to it. After making my presentation according to the need on the real topic, these things are outside my subject.

May Allâh make us see the truth as the fact and grant us the grace to follow it. And may he make us see the falsehood as falsehood and grant us the grace to stay away from it. – Common Supplication

After concluding these pleas hereby, I apologize for the long ear itching. In spite of summarizing to the maximum extent, these pleas have become quite long and once again I feel that it is my responsibility to entreat that I have full respect for both the seniors. But I have tried to explain my creed. If any word is against the prestige of you gentlemen then I apologize from the bottom of my heart. But it is difficult for me to sacrifice my creed for any expediency. As far as the love for Layla, I cannot relinquish it.

Chapter 7

The fundamental beliefs and ideas of Maudûdî

By Maulânâ Muhammad Dâûd Râz (رحمۃ اللہ علیہ)

7.1 The beliefs and ideas of the Reverent Maulânâ Maudûdî

According to Maulânâ Maudûdî, the thoughts and ideas of the leader of a movement are the soul of the entire movement. That's why we wish to bring the beliefs and ideas of the praiseworthy Maulânâ into brighter light; so that the respectable readers are acquainted by the temperament of the Jamâte Islâmi. The best way to understand the beliefs and ideas of any person are the books written by him; from therein the ideas of the writer are brought to light. The praiseworthy respected Maulânâ is an author of many books and there is also no doubt that on certain subjects, the Maulânâ has provided very important bric-a-bracks [literary novelty items/original ideas]. But the metaphor is famous that it is always the riders who are jolted. At the time of presenting his ideas in his books, the Maulânâ has on certain places been jolted very violently. If the Maulânâ had realized this, then perhaps this ongoing literary war between the Maulânâ and the scholars of Islâm had not erupted; but it so happened that whatever was written by the Maulânâ was treated like scriptures from the sky. And this approach itself became the foundation of the tribulation. In all, we present below some of the lofty ideas of the Maulânâ which are the center of the quarrel and make an appeal for justice to fair minded individuals in the name of knowledge and understanding. It is famously stated, and it is also a fact that:

“Personalities are verified by the truth, but the truth is not verified by personalities.”

Forgetting and making errors are inherent in human nature. It is solely the chaste group of the Prophets of Allâh PBUT which Allâh Himself directly protects from mistakes. Other than them, any person of how much ever high spiritual status is definitely expected to make mistakes. When one can analyze the seniors of the religion Rahmatullâh Alaihi and the respected leaders Rahmatullâh Alaihi, then the response of the Maulânâ and his followers when he is subjected to analysis to not only panic but also to be overcome by rage and to descend to nonsense in their articles and speeches is a sign of extreme vulnerability; to prove that, a lot of material can be presented from the literature of this movement.

7.2 The Concept of Worship in Islâm

The Reverent Maulânâ Maudûdi writes while stating the concept of worship in Islâm in the book ‘Tafhîmât’ which has a place of pride in the literature provided by him :

“A person whether he is a believer in God or an atheist, whether he prostrates to God or to a stone, whether he worships God or another, whether he worships someone else by his own choice, it is really the worship of Godto the end. Tafhîmât, page 43 [page 53 of online edition].

Whatever explanation the Reverent Maulânâ or any of his supporters provide regarding this writing, whether they bring it under the category of ‘Amr Takwîni’ [something Allâh commands to happen as a test though he may not like it] or endeavor to make it something else by stretching and pulling; but the words of the above mentioned writing are so awkward that in the light of the monotheism presented by the glorious Qurân and the statements uttered by all the reverent Prophets, the beliefs and actions in accordance to these words fall in the list of the biggest of the big sins. If one accepts this ‘imagination’ of the Maulânâ as correct, then the interpretation of atheism, polytheism and idol worship as sins will be

reduced to being a thoroughly stupid concept. That is why the famous journalist and senior revolutionary Mr. Hâfidh Alî Bahâdur writes:

“The article that he has written in ‘Tafhîmât’ on the topic of ‘The concept of worship in Islâm’ is based on misunderstandings. The concept of worship in Islâm is not the one that Maulânâ Maudûdi has presented. He has presented a self-made definition of worship and even included idolatry [reverence of idols] in the worship of Allâh. It means that according to him, worship can be good and also it can be bad. And according to him, robbery, adultery, gambling are all included in the concept of worship. The verses of the Qurân that he has presented, not a single one proves this particular concept of worship....” To the end (Hilâlê Nau, published 04th June 1951 C.E.).

It is additionally distressing that the Maulânâ makes an unsuccessful attempt to cast the Glorious Qur’ân in the mold of his wrong concepts. This color is apparent at many places in his writings. Perhaps it has been stated regarding this very type of gentlemen.

“They do not change; they change the Qur’ân”.

7.3 Regarding the Angels

It is not required to throw light on the fact that it is one of the main pillars of faith to believe and have conviction in the existence of the angels. The Qur’ân and the hadîths are full of references to the angels and this is also an established fact that the angels are Allâh’s creation from light. Their merit is that

لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ﴿٦﴾

Who disobey not, (from executing) the Commands they receive from Allâh, but do that which they are commanded. (Sûrah Al Tahrîm 66, verse 6)

Now let us peruse the belief of Moulana Maudûdi regarding the angels. He states:

“Those who are called angels in the Islâmic idiom are approximately the same thing that the polytheists of India, Greece and other nations have called gods and goddesses.” (Tajdid wa Ahyâe Dîn, page 10) [Renewal & Revival of the Religion].

The Maulânâ has declared the Islâmic angel to be the imaginary gods and goddesses of the polytheists. According to this false idea of the Maulânâ, the angels are of both genders, male and female because they are god and goddess. Really, such an explanation of the Islâmic angel can only originate from the pen of the Maulânâ, being a senior who is a religious revolutionary, perceiver of the Prophets temperament and identifier of the sparkle in the stone. We do not have the occasion for additional details herein. It was only intended to make a few references towards the false notions of the Maulânâ.

“So that the face of the liar is blackened.” – Persian Proverb.

7.4 Regarding the Promised Mahdî [The Guided One]

Based on the hadîths received, all the people of Islâm, beginning from the earliest era until the present day, have been believing in the existence of a promised Mahdî with his special attributes who is going to appear near the end of time. Moulana Maudûdî introduces that Promised Mahdî in this stated manner:

“He will be a leader with the latest approach. He shall possess authoritative insight in all the modern sciences of the era (Continued...). I fear that it is the reverent Maulvîs and the Sûfis who will be the first to raise an uproar against his modernity. (Continued...). Perhaps even he might not be aware that he himself is the promised Mahdî and after his death the world will realize from his achievements that he was the one who established the Caliphate on the methodology of the Prophet (ﷺ). Mahdûyat [Mahdîhood] is not something to be claimed; it is something to be demonstrated (Continued.....). He will create a religious ideology on the foundations of pure Islâm. He

will change minds. He will launch a great movement.” (Tajdîd Wa Ahyâe Dîn, [Renewal & Revival of the Religion] page 31 to 33).

In whatever style the reverent Moulana Maudûdî has introduced the promised Mahdî, he has stated very deftly in front of the readers that even though the promised Mahdî will arrive in the world, and running a movement throughout his life, will pass away; but the condition will be such that even he will not know that he himself is the promised Mahdî nor will the people realize it. Yes after he passes away, the people will realize that this was indeed the promised Mahdî etc etc. Now keep the hadîths regarding the Mahdî that have reached us on one side and keep the introduction presented by Maulânâ Maudûdî on the other side. You will feel the difference equal to the earth and the sky. To be honest, all these insinuations of the Maulânâ are towards his own majesty but it should be clear for the qualified [Maulânâ] that:

Har Mudda-ee ke wâstey dâr o rasan kahân.

[The gallows and the rope are not for everyone who makes their claims. Meaning: Not everyone can attain the heroic status of a righteous martyr].

Mirzâ Ghulâm Ahmad Qadianî had also begun to see dreams of this same nature and later on he leaped high and started making propaganda of having occupied the seat of Prophet-hood. But as it turned out:

Na Khudâ Hî milâ na wisâle sanam

Gaey do jahân se Khudâ kî qasam.

[Neither did I get [please] God, nor did I meet my beloved.

I lost both the worlds, I swear by God.]

The future historian will be compelled to write something like the following regarding the different pretenders of Mahdûyat [Mahdihood]:

Time will inform you, what you are ignorant about,

And the news will reach you that you do not know.

7.5 Refutation of the received hadîths regarding the Dajjâl [Anti Christ]

This is an accepted belief for the majority in the Ummah that in the last era near the ‘Qayâmah’ [end of the world], a ‘one eyed Dajjâl’ will appear who will be fully armed with active weapons used for the propagation of ‘dajal’ [deception/misguidance]. The hadîth regarding the Dajjâl has appeared eight (8) times in the eminent Sahîh [authentic] Bukhârî and appeared seventeen (17) times in the eminent Sahîh Muslim. Among the supplications in the Salât (prayers) there is an authentic and famous supplication that is sunnah to be recited in the last ‘Tashahhud’

“O Allâh I seek refuge with you from the punishment of the grave, and I seek refuge with you from the tribulation of Dajjâl, the [fake] Messiah.”

Effectively, the nomothetic / law giver [our Prophet] peace be upon him, has taught us to seek refuge in every prayer from the tribulation of Dajjâl, the [fake] Messiah. In spite of all these facts, look at the temerity of ‘perceiver of the Prophets temperament’ like Moulana Maudûdî. He says very carelessly:

“This one eyed Dajjâl etc are all fiction, that have no Shar-î [Islâmic] significance. And we also do not need to search for these things. These types of talks that are common among the people; their responsibility is not upon Islâm; and if any of them are proven to be false, then it causes no harm to Islâm.” (Tarjumân Al Qurân, Ramadhân and Shawwâl, 1364 Hijrî).

Fiction is something that is unreliable and unconfirmed and which begins to circulate on the tongues of the people. Moulana Maudûdî declares the one eyed Dajjâl to be fiction. These hadîths regarding the Dajjâl that are quoted twenty five (25) times in Bukhârî, Muslim and other books of Hadîth are mere fiction. Even after this, look at even

greater audacity in which the profane attempt has been made to ‘correct’ the Prophet himself, Peace be upon him. He states:

“The Prophet had the concern during his period that the Dajjâl will appear in his lifetime or will appear soon after him at any time; but didn’t the history of one thousand three hundred and fifty (1350) years prove that this concern of the Prophet was incorrect. Now to quote and narrate such things as if these are also Islâmic beliefs, is neither the correct representation of Islâm and neither can it be called the correct understanding of Hadith. As I have stated earlier that in such cases, the assumption and imagination of the Prophet (ﷺ) turning out to be incorrect is definitely not a reason for criticizing the position of Prophet-hood.” (Tarjumân Al Qurân, Rabi Ul Awwal 1365 Hijri).

This audacity of the ‘perceiver of the Prophet’s temperament’, that the Prophet’s concern regarding the arrival of the Dajjâl was incorrect is not such that it is simply overlooked. The Maulânâ is a religious man and his claim is that:

“...the very thing upholding which we have arisen is pure Islâm and real Islâm.” (Akhbâre Tasnîm, 23 Jamâdî Al Awwal, 1374 Hijri).

This audacity of the Maulânâ is signifying that he has attained such a status with regards to the religion of Islâm wherein he is also entitled to correct the Prophet Peace be upon Him. The Maulânâ has not penned down his audacity just once but he has done it many times with great daring and boldness. He states in the Tarjumân Al Qurân, February 1946 C.E.:

“Regarding these issues, differing statements have been quoted in the hadiths from the Prophet. These actually were his inferences regarding which he himself was in doubt.”

Look at this, the Maulânâ has opened such a side door that now onwards, those utterances of the Prophet (ﷺ) regarding the teachings of Islâm that are against someone’s temperament can all be rejected by

saying that they ‘are his inferences’. In the sacred Qurân, the following status has been mentioned regarding the Prophet (ﷺ):

﴿وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ۚ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ﴾ (٤)

Nor does he speak of (his own) desire. It is only a Revelation revealed.

(Sûrah Al Najam 53, verse 3 and 4)

His (ﷺ) statements regarding the ‘prophesied one eyed Dajjâl’ are very explicit. Even Moulana Maudûdî admits their health based on the narrations. Based on the above verse, the Prophet (ﷺ) has conveyed all this information from the revelation that he received from God. But the eminent Moulana who ‘notices the sparkle of the diamond in the stone’ is declaring all these to be his ‘wrong inferences’. The readers especially the ones who are affiliated to the movement should tell us with honesty, that while keeping the high status of the Prophet (ﷺ) in view, is it the standard of justice that these blasphemous views of the Maulânâ be simply overlooked and is this the pure Islâm upholding which the Maulânâ has arisen? And will the kingdom of God be established on such heresy-breeding thoughts? Are these the characteristics for challenging the corrupt systems?

Look a moment at your own tyranny and injustice by yourself.

If I say it, you will consider it as a complaint. [Urdu Couplet]

7.6 Refutation of the hadîth of the reformer.

First let us peruse the sacred hadîth. The reverent Prophet (ﷺ) says:

“Verily Allâh the honorable and majestic will send for this Ummah at the turn of each century one who will reform the religion for it.”

(Narrated by Abû Dâûd).

All the narrators of this hadîth are reliable. The scholars of Islâm write in the explanation of this hadîth:

“That this reformer will separate the sunnah from the bid’at [innovation / deviation], he will spread the knowledge of the religion, he will support the scholars, he will demoralize the people of bid’at [innovation / deviation], he will be a unifier of the sciences of religious knowledge.”

Allâh the unblemished made Amîrul Muminîn Khalîfah Umar Bin Abdul Azîz the first validation of this hadîth of the Prophet (ﷺ) and after him in each century, reformers were born. The scholars of Islâm and the great historians have recorded them name by name for each century together with their circumstances and services. In this matter let us witness the flower confetti of Maulânâ Maudûdî. He states:

“After analyzing history it is known that no complete reformer has been born up till now. Khalîfah Umar Bin Abdul Azîz Rahmatullâh Alaihi was nearing the attainment of this status but he could not succeed. After him all the reformers who were born, each of them worked only on a particular portion or a few portions and the seat of the complete reformer is vacant until now.” (Tajdid wa ahyâe dîn, [Renewal & Revival of the Religion] page 31, fourth edition/reprint).

The Maulânâ’s statement is clearly indicating Umar Bin Abdul Azîz Rahmatullâh Alaihi and all the later reformers were deficient. And the prophecy of the Prophet Peace be upon Him that there shall be a reformer at the turn of each century could not be fulfilled until this fourteenth century in the form of a complete reformer. In these sentiments of the ‘Tajdid wa Ahyâe Dîn’, evidently lies the dream of ‘ascension’. This shameful dream could only be realized by downgrading the status of all the reformers in history in order to fulfill which the Maulânâ has been impudent. How true it is:

*The statues yearn for Godliness,
It is the splendor of your greatness.* [Urdu couplet].

7.7 The justification for ‘Mut-ah’ [temporary marriage]

When a man makes a deal for the modesty of a woman for a fixed period and a fixed amount, it -is called ‘Mut-ah’ and in the Islâmic Shariah [code] it is strictly prohibited among the ‘Ahle Sunnah Wal Jamâ-ah’. There is strictly no room for its justification. But our reverent Moulana Maudûdî once passed a fatwâ [religious edict] even for its justification. The style and interesting arguments that the eminent Maulânâ has presented in this connection are available with us from the report of ‘Al Aetesâm’, Lahore. That is why instead of presenting the details from our side, we find it appropriate that we record below the arguments of the eminent Maulânâ along with the analysis of the organization ‘Al Aetesâm’, Lahore. The proverb is famous that “*The inhabitants of the house know what is within it.*” How can we, who live far away, understand the Maulânâ as closely as the people of Pakistân can understand? Anyhow, the mentioned newspaper publishes on behalf of the organization, in its edition of 18 Rabî Ul Awwal 1375 Hijrî under the headlines “The audacity of the ‘perceiver of the Prophet’s temperament’.”, “Dramatized explanation for the justification of Mut-ah” the following details:

----- Beginning of quote -----

Since a few days, Moulana Sayyad Abul Âlâ Maudûdî has begun to make strange and amusing investigations. A few days have passed, he had made a discovery regarding the health and authenticity of the Sahîh Bukhârî that:

“Any respectable person can not claim that the six or seven thousand hadeeths that are recorded within it, all of them are authentic”.

Now in the August edition of the ‘Tarjumân Al Qurân’ which is a more detailed interpretative exegesis of his own ‘Tafhîmul Qurân’, he has

passed an edict regarding the permissibility of Mut-ah while providing the explanation and exegesis of the initial verses of the Sûrah 'Al Muminûn' under the verse

(فَمَنْ أَتَبَعَىٰ وَرَاءَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْعَادُونَ ﴿٧﴾)

But whoever seeks beyond that, then those are the transgressors

Before proceeding further, it will be opportune to cast a glance at the initial verses of Sûrah Al Muminûn so the Maulânâ Maudûdî's position regarding the justification of Mut-ah is made clear:

(قَدْ أَفْلَحَ الْمُؤْمِنُونَ ﴿١﴾ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ ﴿٢﴾ وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ ﴿٣﴾ وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ ﴿٤﴾ وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ ﴿٥﴾ إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ ﴿٦﴾ فَمَنْ أَتَبَعَىٰ وَرَاءَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْعَادُونَ ﴿٧﴾)

Successful indeed are the believers. Those who offer their Salât (prayers) with all solemnity and full submissiveness. And those who turn away from Al-Laghwa (useless talk and actions). And those who pay the Zakât. And those who guard their chastity (i.e. private parts, from illegal sexual acts). Except from their wives or (slaves) that their right hands possess, - for then, they are free from blame;. But whoever seeks beyond that, then those are the transgressors;. (Sûrah Al Muminûn, verse 1 to 7)

Pause here once again and ponder over the cited verses. In particular, bring the breadths of the meanings and objectives of the last verse within the boundaries of the mind and understanding and then reply that doesn't this verse make a categorical declaration of the injunction that except for the 'wife' and 'what their right hand possesses', the

Qurân has firmly closed for Muslims all the other doors for the fulfillment of sexual urges; whether it is Mut-ah or anything else!

But praise the ‘wisdom’ of the ‘perceiver of the Prophet’s temperament’ that in his judgment, this clear command of the Qurân does not carry any weight for the impermissibility of Mut-ah. On the contrary in his opinion, along with Mut-ah certain other things are also permissible whose name also one feels shy to mention in a decent gathering.

We do not know why Maulânâ Maudûdî is so much interested in Mut-ah that in order to justify it, he has shoved the entire resources of analysis and thoughts in the field of its exploration. It is another matter that he has been unable to prove its permissibility through the sacred Shariah. But he ransomed [fully impressed] on his effort and determination that in spite of this, he did not lose hope and he did not leave the arena until he broke up a ship full of passengers in the midst of a vast ocean and created a situation for the permissibility of Mut-ah. Thus he writes:

“Let us assume that a ship breaks up in the sea and a man & a woman float on a plank till they reach a secluded island where there is no human settlement. They are forced to live together and according to the preconditions of the Shariah, Nikâh [Islâmic marriage contract] is also not possible between them. In such circumstances, they have no other choice than to mutually accept and consent to make a temporary Nikâh till the time that they reach populated areas or people reach them. More or less, similar such other overwhelming situations can also arise. Mut-ah is for such overwhelming circumstances. Note 1 (Tarjumân Al Qurân, month of August, 1955 C.E., page 379).

Note : 1 – May Allâh save every Muslim from this overwhelming circumstance. Using this phrase, how many people lost their ways.

Did you witness, that in order to prove the permissibility of Mut-ah, Maulânâ Maudûdî had to traverse such a long tour.

Firstly, in the 1400 year old Islâmic history, one does not find a single episode of this nature that an entire ship is consigned to the stormy waves of the sea and only one plank is saved on which an unrelated man and woman are sailing. Muslims have fought wars, conducted

trade, have ruled and also have been ambassadors. They have made journeys far and long; which have been sometimes by sea, sometimes by land and also by air. But we do not find a single example as the one presented by Maulânâ Maudûdî. In the past fourteen (14) centuries of Islâmic history, neither did a ship break up in this fashion, nor did an unrelated man and woman float on a plank and reach a desolate island nor was anybody overwhelmed and desperate in this situation to do Mut-ah.

The existence of this example is not found anywhere in the outside world, yes however if any ship broke up while sailing in the imagination of Maulânâ Maudûdî and then this situation is created then really this is a 'fundamental and basic' issue of this era. If its solution was not presented by the one who 'claims to implement the complete and entire Islâmic System' then this would have been left as a major gap in the Islâmic system.

One of the arguments that Maulânâ Maudûdî and his group forward against 'Fiqh' [jurisprudence] is that Fiqh is a collection of contradictory statements; and such hypothesis has been collected within it that they cannot occur in the entire human life. I want to ask the learned men of the Jamâte Islâmî whether this example for the justification of Mut-ah has ever occurred. And whether any information and indication of its existence is found in the outside world.

Let us assume that this situation did indeed arise and two hundred to three hundred feet high unforgiving waves break up a strong ship in such a manner that only a single plank survives on which a lone man and a lone woman float and reach some desolate island. Then in this situation the question arises that since according to Maulânâ Maudûdî they have reached such a place where there is neither any man nor son of man; it is an uninhabited and desolate island; it is obvious that they will need food over there, they will also need clothes, they will need a place to live and they will need a house to shield themselves from the summer and the winter. Will they not pay any attention towards the achievement of these things? As soon as they disembark from the plank,

immediately their mind will be directed towards this side that “come on let us firstly do Mut-ah, other things we will see later.”

This is a strange contradiction that on the one hand in order to establish Mut-ah, Maulânâ Maudûdî takes the man and the woman to such a location where life and its necessities do not exist. On the other hand, from the sexual aspect he creates such an overwhelming situation that they become impatient to perform Mut-ah.

Does common sense accept this notion that a man and a woman who have neither a piece of bread to eat nor a drop of water to drink, nor clothes to wear nor a house to reside / live but the passion and intensity of sexual hunger in them is too intense to bear? If such a depraved man exists in the imagination of Maulânâ Maudûdî, then let him be, but in this world at least he is not found. If a person has passed through this terrifying situation and has abruptly become empty-handed and has left human habitation to be cast in the wilderness; imagine for a moment, will his sexual urges even last over there. And will he be capable of becoming overwhelmed and uncontrollable for Mut-ah?

The Maulânâ most probably does not have the full definition of Mut-ah in front of him. If he was aware of the full definition of Mut-ah then perhaps he would have not committed this error in the name of the ‘exegesis of the Qurân’.

Those people who are convinced regarding the permissibility of Mut-ah, for them its purpose is not merely the fulfillment of sexual requirements. In fact one purpose in front of them is also that when they go on a journey, they feel the need of a companion who has the capability to understand and fulfill their needs. This situation always arises in inhabited places. Where a person has to fulfill many types of formalities with respect to food, water, clothes and lodging and to fulfill which, he feels the need for a companion. Thus in this, the Shiah creed has permitted one to perform Mut-ah (temporary marriage). In this temporary Nikâh, the man also pays the woman some money; meaning it is formally agreed in the form of a deal.

In the light of this need and definition of Mut-ah, Maulânâ Maudûdî may inform us that can such needs also arise in a wilderness, where life and its necessities itself are nonexistent?

While reading this article from the Maulânâ regarding the permissibility of Mut-ah, one gets the feeling that the Maulânâ is watching a movie in which a vast and wide ocean is shown and in it, a ship full of passengers is sailing on the surface of the ocean when unexpectedly a storm starts and the severe jerks of the wild waves of the ocean split the ship into pieces. Only a single plank is saved on which a lone man and a lone woman are mounted. And the Maulânâ is watching as the plank keeps on floating till it reaches an island where there is no human population. After they reach there, the moment that they disembark from the plank, sexual hunger begins to trouble them. Meaning that the Maulânâ is watching that except for sexuality, no other matter is difficult for them. They loaded the plank with things to eat, drink and clothes to wear and brought these along with them. Now there is only one issue in front of them – and that is Mut-ah !!

In order to justify Mut-ah, the Maulânâ had to make so many assumptions that the woman possesses seduction, that she is suitable for Mut-ah, then both of them should be desperate and impatient.

The question is that if the man is desperate but the woman is not desperate or the woman is desperate but the man is not desperate then in this situation does the Maulânâ take the responsibility for the one who is not desperate that he will give an injection for desperation and lust so that equilibrium is maintained between them and they can be readied for Mut-ah. (Al Aetesâm, 04th November 1955 C.E.)

-----End of Quote-----

7.8 Regarding the Sunnah of the Prophet (ﷺ)

Each pious Muslim has a cherished devotion in his heart regarding the ‘Uswah Rasûl’ [practices of the Messenger] and the ‘Sunnate Nabwî’ [tradition of the Prophet (ﷺ)]; and why not? This surely is a sign of the love for the Messenger. Allâh’s Messenger (ﷺ) stated:

Markaz ud Dawatul Islamiyah wal Khayriyah, Saunas.

“The one who loves my Sunnah [tradition] surely loves me and the one who loves me will be in paradise with me”. (Mishkât Sharîf).

The ‘Uswah Rasûl’ and the ‘Sunnate Nabwî’ do not have such an [unknown] logical meaning that the common and devoted lovers of the Messenger are not aware about and are not able to understand. Let us peruse the ‘flower confetti’ of Maulânâ Maudûdî in this field. In his reverent opinion the idiomatic [established and understood] meaning of the Sunnah is erroneous right from the beginning. This is what is called *“If there is no bamboo, there will be no music of the flute.”* [meaning if the definition of the Sunnah can be altered, there is no longer the need to abide by the uncomfortable sunnahs]. Thereby, your reverent declaration is:

“I consider the meanings of the idioms of Uswah [practice], Sunnah [tradition] and Bid-ah [innovation / heresy] etc. that are commonly prevalent among you gentlemen as not only flawed but a source for the distortion in religion.” (Tarjumân, May – June 1945 C.E.).

7.9 Regarding the beard

Because the beard also continues to be a ‘burden on life’ for today’s fashionable Muslims, so it was expected that the first action of the ‘perceiver of the Prophet’s temperament’ like Mr. Reverent Maulânâ Maudûdî would be to deny unbearable forms of Sunnah like the growing of beards to be Sunnahs at all. Hence the field is now cleared. Thus especially with regards to the beard, the declaration of Maudûdî’ism is that:

“Your opinion that growing exactly the same size of beard that the Prophet Peace Be Upon Him grew is the Sunnah [tradition] of the Messenger or the Uswah [practice] of the Messenger, has the meaning that you consider the habit of the Messenger to be that main Sunnah, in order to initiate and establish which the Prophet Peace Be Upon Him and other Prophets Peace Be Upon Them were assigned from time to time. But for me, not only is this the incorrect definition of the Sunnah

but I believe that to declare such types of things (like beard) as Sunnah and then to insist on their compliance is a severe type of innovation and a dangerous distortion of the religion.” (Tarjumân Al Qurân, May and June 1945 C.E.).

Those feeble minded gentlemen who cannot bear the burden of the beard should be highly grateful to the Maulânâ. You have not only secured freedom for them from the hassle of the beard but ‘On the contrary the thief reprimands the policeman’. You have declared the poor beard-growing lovers of the Sunnah of the Prophet (ﷺ) to be the innovators and the ones who distort the religion. How much ever you congratulate the Maulânâ for this service and the ‘establishment of the religion’, it is not enough. In those days when the Maulânâ published his edicts, many of his followers acting according to them, cropped and trimmed their good traditional beards to make them short. For the details refer to ‘Khitâb ba Maudûdî’ page 45. They were also compelled to do this because:

*If your pîr (spiritual leader) asks you to color your prayer rug in wine
[Do it because] He is not ignorant regarding the hurdles in the way and of
the rituals.*

[This is a Persian couplet showing limits of blind following of leaders]

7.10 Searching for the side doors for the refutation of hadîth

In order to achieve the goal of ‘Takhfif Sunnah’ [downgrading / relegating / demoting Sunnah], one has to pass the phase of ‘Inkâr Hadîth’ [refutation of hadîth]. But it is not an easy task to openly oppose the majority [of scholars] by refuting the hadîth of the Messenger (ﷺ). And the people who have done this act were declared by the Muslim Ummah to be outcastes, worthy of condemnation and accursed and also they were the failures and losers in both the worlds. On the basis of these important considerations, Mr. Reverent Maulânâ adopted the middle path.

Thence on the one hand he lauds the respectable reverent Muhaddithîn in these words:

“In reality, the favor of the Muhaddithîn on the Muslims is so great that they [the Muslims] will not be able to be relieved from that debt till the Day of Judgment”. (Tafhimât, page 276).

On the other hand the statement of the Maulânâ regarding those same Seniors of Islâm, the respectable Muhaddithîn is thus:

“Those gentlemen (Muhaddithîn) used to criticize each other. They even called each other ignorant, liar and a fraudster of the fraudsters. Then what is there in the hadîth narrated by them which does not include a possibility of mistakes”. (Tafhimât, page 294).

Keep both the statements of the eminent Maulânâ in the weighing balances of justice and compare the weights. The goal towards which the Moulana is heading will become apparent to you.

7.11 Not a single hadîth is such that one can have confidence on it.

There is no need for any other elaboration regarding this belief of Maudûdî’ism. It is possible that it [my elaboration] is interpreted as exaggeration [of their mistakes] that is why you can note Moulana Maudûdî own blessed words. His revered statement is as follows:

“The hadîths have come [to us], being transmitted from a few human beings to a few human beings; from which if anything can be obtained at the utmost, it is only the estimation of authenticity, not sure knowledge.” (Tarjumân Al Qurân, Rabi Ul Awwal, 1365 Hijri).

Detailed evaluations of such misleading statements of the Maulânâ are to follow. That is why, here we are only saying this much, that the possibilities on the basis of which you are trying to search for the side doors for the negation of hadîth, using the same door an investigator like you can refute the Qurân and can state that the present Qurân has

always been transmitted from a few human beings to a few human beings, then how can 'sure knowledge' be gained from it. All the transmitters were human after all, there is a possibility of mistakes from each of them. Now tell us what approach will Moulana Maudûdî himself or his close supporters adopt in order to satisfy this rejecter of the Qurân? Isn't there any senior among the Sahâbah [Companions], Tâbâîn [students of Sahâbah] or the Imâm[s] [leading/earliest scholars] of the religion on whose transmission one can repose faith?

He tries to create additional non confidence regarding the revered Muhaddithîn by these words:

"The discussion is not about this but it is only regarding the issue that how far is it correct to have complete trust in them. After all they were only human." (Tafhîmât, page 292).

This principle of the Maulânâ is so dangerous that any person in the world, regardless of whatever status he has attained, cannot remain to be worthy of trust. From this extent of lack of confidence, the whole system of the world can be put on hold. But Moulana is nevertheless, un-hesitantly instructing the Ummah to follow this dangerous 'lack of confidence'. Maulânâ forgive me! You are also after all only human. Then to what extent will it be appropriate to maintain full confidence in your revered self? And what will be your edict regarding those who have in this manner complete confidence in you? Bayyinû Tûjarû [Reply and gain reward].

Let us peruse one more of his jewel confetti in this series. He states:

"How can you say that whatever those 'reverent Muhaddithîn' declare to be authentic was also authentic in reality? Even they themselves did not have complete confidence in their authenticity." (Tafhîmât, page 292).

This is that dangerous attack by Moulana Maudûdî by which the entire mechanism of Islâm can be dismantled. If the reverent Muhaddithîn themselves did not have confidence in the authentic narrations

transmitted by them, then did they spend their entire lives in codifying this science without any aim. Did they needlessly travel hundreds of miles in search of a competent teacher for the perfection of this science? Did they unnecessarily blacken these thousands of pages and left them in the hands of the Ummah? The reality is such that if Allâmah Maudûdî were an open rejecter of the hadîth and had said such things, then we would not have grieved. To claim to have faith and confidence in the hadîth and then to rain bombs on the collections of hadîth through side doors is not at all reasonable.

7.12 What does Mr. Pervaiz say?

Most probably Mr. Pervaiz says in the backdrop of these same conditions that Moulana Maudûdî is also a rejecter of hadîth just like me. Then why am I the one to be singled out for castigation. The original writing of Mr. Pervaiz that is copied from his own words is noted below:

“The Tulûe Islâm’s creed regarding the hadîth is exactly the same (as that of Moulana Maudûdî) with the exception that it does not give any one person the authority to declare any information as the Sunnah of the Messenger based on his claim to have a gemologist’s vision and then his decision is declared as mandatory for the whole Ummah.” (Note 1). It states that the authority to analyze and categorize the collection of narrations is possessed solely by the Qurânic system of the Ummah so that it can observe which portion out of it could be correct and which portions are such that they do not need any change or modification. But you will see that in spite of this, the Jamâte Islâmî incessantly and constantly declares the Tulûe Islâm to be a rejecter of hadith and a rejecter of the status of Prophet hood and an initiator of a great trial whereas it declares its leader to be the biggest upholder of hadith and an eminent upholder of the Sunnah” To the end. (Quoted from the periodical ‘Haq Parast Ulema’ by Maulânâ Ahmad Ali Sâhab, page 57. Quoted by him from “Tulûe Islâam, Karâchî, 2nd April 1955 C.E.)

(Note 1: This is an insinuation towards the viewpoint of Maulânâ Maudûdî).

As far as I know, till today Maulânâ Maudûdî did not give any answer to this challenge from Mr. Pervaiz.

7.13 Attacks on the reverent Imâm Bukhârî Rahmatullâh Alaih and his ‘Al Jâme us Sahîh’

In view of Mr. Allâmah Maudûdî’s above approach, whatever he or his close supporters have stated or written regarding the reverent Imâm Bukhârî Rahmatullâh Alaih and his ‘Al Jâme us Sahîh’ was not unexpected. If all similar articles that have been written by Moulana or his close supporters who claim to be the ‘establishers of the religion’ are collected, a sizeable file will be produced. But in our article being written, there isn’t that much space. That is why we present below that latest speech of the Maulânâ that he delivered on 15th May 1955 C.E. at the Barakat Alî Hall along with its analysis; both of which are quoted from the commendable newspaper ‘Al Aetesâm’ released on 27 May 1955 C.E. and 03rd June 1955 C.E. From it the ‘Maudûdî’ standpoint regarding the reverent Sahîh Bukharî will be known. And then the scholarly and balanced analysis by the [Aetesâm] Organization is worthy of being read many times so that knowledge and faith-nurturing insight is gained from it.

-----Beginning of Quote from Al Aetesâm -----

The topic of the Maulânâ’s speech on that date was ‘Sunnah [way] of the Messenger (ﷺ) and Hadîth [information related to him]’. After a lot of introductory talk, Moulana announced his standpoint regarding the reverent Bukharî in this manner:

“No respectable person can say that the collection of hadîth that has reached us is absolutely authentic; for e.g. regarding the Bukharî which is called the most authentic book after the Book of Allâh [Qurân]; even

the biggest of the biggest exaggerators regarding hadīth cannot claim that the six or seven thousand hadīths that are recorded within it, all of them are authentic.”

Maulânâ Maudûdî has also explained his creed or viewpoint in an article ‘Maslake Aitedâl’ [creed of moderation] that has already been printed in his collection of articles ‘Tafhîmât’ [Understanding].

The Maulânâ has also stated:

“If a person has investigated a hadīth and identified it as authentic, he does not possess the right to force others to accept his investigation. Each person individually has the right to investigate.”

From this, the doubt is born that God forbid, the authenticity of the ahadīth is such that every person can challenge them and based on his investigation and convenience can either reject or accept them. Moreover ‘Talaqqî Bil Qubûl’ [accepting the unanimously accepted] which the Muhaddithīn have declared as a reliable standard in place of authenticity does not have any value [for Maudûdî]. Doesn’t that same discord and anarchy obtain strength from it, whose eradication is being attempted by Moulana Maudûdî? And doesn’t it indicate that in their approach, the issue of authenticity and lack of authenticity of hadīth is purely personal? And none can coerce another to accept as correct any particular explanation and explication of hadīth? I want to ask the Maulânâ that perhaps doesn’t our own position itself weaken from this mode of inference? And don’t the people perhaps reach the conclusion that whichever hadīth they perceive as correct they are going to accept and whichever they will not perceive as correct, they are not going to accept? Besides, the manner in which the Maulânâ has expressed his thoughts on this issue was not pleasing to us. A manner of discourse that was better and more responsible than this could have been adopted. For e.g. the thoughts that he has expressed regarding the Sahīh Bukhârî during the discussion concerning the collections of hadīth are irresponsible to the highest degree. It is surprising that this portion of

his speech has not been published in ‘Tasnîm’. Even though if the Maulânâ has stated this then ‘Tasnîm’ should not have evaded from its publication.

From the opinion expressed by Maulânâ Abul A’alâ Maudûdî regarding the Sahîh Bukhârî, it is apparent that he is not familiar with the background of its structuring and recording and also with the means and processes of its compilation. Besides this, he is also not aware of the status attained by the Sahîh Bukhârî within the Ummah with regards to authenticity and decisiveness and also the high respect with which it is viewed by the scholars of the Ahle Sunnah.

I feel it is opportune that we first describe the background for the compilation of the Sahîh Bukharî so that it be clear to Maulânâ Maudûdî and other gentlemen that how high is its status with regards to authenticity and decisiveness.

Hâfidh Ibn Hajar states in the preface of ‘Fatahul Bârî’ that when Imâm Bukhârî Rahmatullâh Alaih looked at the collections of hadîth, he could see authentic and weak hadîths mixed with each other, so he made a decision to collect the authentic hadîths. These are the words of Hâfidh Ibn Hajar Rahmatullâh Alaih :

“The commendable Imâm decided to prepare a collection of such authentic hadîths regarding whose authenticity no truthful person would have any doubt.” (Preface of Fatahul Bârî, page 4, Egypt Edition)

And he made this decision in order to implement a command and fulfill a wish of his respectable teacher Imâm Is-hâq Bin Rahûyah (who is known among the Muhaddithîn with the honorable title ‘Amîrul Muminîn Fil Hadîth Wal Fiqh’ [leader of the believers in hadîth and jurisprudence]) which Hâfidh Ibn Hajar R.A. has described in this manner that Imâm Is-hâq Bin Rahûyah R.A once said while addressing his students:

“I wish you compile a brief and authentic book of the Sunnah of the Messenger of Allâh, Peace be upon Him”.

Imâm Bukhârî states that :

“This command of my respected teacher settled in my heart and I began the compilation of the Al Jâme Al Sahîh”. (Preface of Fatahul Bârî, page 5, Egypt Edition)

How did Imâm Bukharî R.A. implement the directive of his teacher; his own words regarding this are:

“I compiled this book of mine in the Al Masjidul Harâm (Note 1) and I have recorded each hadîth in it after performing istikhârah [supplication taught by the Prophet (ﷺ) before making decisions] towards Allâh and praying two nafil [supererogatory] rakats even when I had reached complete faith in its authenticity.”

Note 1 : He had prepared the draft earlier. He made the final endorsement in the Al Masjidul Harâm.

It is due to this certitude that Imâm Bukharî named it as:

“Al Jâmiul Musnadul Sahîhul Mukhtasar Min Amri Rasûlillâhi Sallallâhu Alaihi Wa Sallama Wa Sunanihi Wa Ayyâmihî” [The verified, authentic and concise collection regarding the ways of the Messenger of Allâh, Peace Be Upon Him along with his actions and times].

The extensive praise and universal acceptance, that this incomparable service of hadîth by the reverent Imâm Bukharî received from the scholars of the Ummah; it seems opportune that we describe it briefly. So that Moulana Maudûdî is able to know the status achieved by the Sahîh Bukharî in accordance to ‘Talaqqî Ummah Bil Qubûl’ [Accepting what the Ummah accepted] and so that he along with his followers can amend the opinion that.....:

“No upright person can say that the collection of hadîth that has reached us is absolutely authentic; for e.g. regarding the Bukharî which is called the most authentic book after the Book of Allâh [Qurân]; even the biggest of the biggest exaggerators regarding hadîth cannot say that

the six or seven thousand hadīths that are recorded within it, all of them are authentic.”

.....And realize its importance with respect to the commentaries of the Imāms [leaders] of the religion, the earliest scholars, the experts in the science [of hadīth] and the truth seekers.

1_____Imām Nasāī states:

“The Sahīh Bukharī is superior to all the other books of hadīth and it is the consensus among the Ummah that both these books (Bukharī and Muslim) are authentic and it is mandatory to act according to their hadīths.” (Preface of the Sahīh Bukharī, page 4).

2_____The famous Muhaddith Hāfidh Ibn Al Salāh while describing the types of authentic hadīths states:

“The highest status in authenticity belongs to those hadīths regarding which the Muhaddithīn often state ‘Sahīh Muttafaqun Alaih’ [Authentic, agreed upon].

Then he states:

It means that Imām Bukharī and Muslim have agreed upon its authenticity and not that the Ummah has agreed upon it. His words are as follows:

“But the unanimity of the Ummah becomes obligatory because of it and it is also achieved because the Ummah has universally accepted with unanimity those [hadīths] which are agreed upon [by Bukhari and Muslim]. All the hadīths of this type are absolutely authentic and also certain and theoretical knowledge is gained from them.”

This commentary by him is regarding the ‘Muttafaqun Alaih’. But regarding the Sahīh Bukharī and the Sahīh Muslim individually his statement is that:

“The narrations in which Imām Bukharī is alone, similarly the narrations in which Imām Muslim is alone, those hadīths are also

absolutely authentic because the Ummah has bestowed each of those books the status of universal acceptance.” (Preface Ibnul Salâh, page 28 – 29, Egyptian Edition).

3. _____ Hâfidh Emâduddîn Ibn Kathîr after recording the above mentioned explanations of Hâfidh Ibnul Salâh in his book ‘Ikhtisâr Ulûmul Hadîth’ and after mentioning his disagreement with Imâm Nawawî Rahmatullâh Alaih states:

“In this context I support Hâfidh Ibnul Salâh. Whatever he has stated in this connection is correct.”

After this he quotes the statement of Shaikhul Islâm Imâm Ibn Taimiyyah Rahmatullâh Alaih and then says:

“Those collections of hadîth whom the Ummah has bestowed the status of acceptance, the verdict for their absolute authenticity is established from numerous groups of the Imâms of the religion, as has been stated by Qâdhî Abdul Wahâb Mâlikî; and among the Shafâ’îs, Shaikh Abû Hâmid Al Isfarânî, Qâdhî Abû Tayyeb Tibrî, Shaikh Abû Is-hâq Shîrâzî; among the Hanbalîs Ibn Hâmid, Abû Lailâ Ibnul Farra, Abul Mikhtâb Ibnuz Zâghûnî and among the Hanafîs Shamsul A-emma Surkhî Rahmatullah Alaih. Likewise this is also the doctrine of the majority of the Able Kalâm [polemic debaters] among the Ash-arîs; and besides them Abû Is-hâq Asfarânî and Ibn Faurak etc.”

In the end he states:

“This is the commonly held doctrine of all the Able Hadîth and the predecessors and also this is the meaning of the statement of Hâfidh Ibnul Salâh which is in accordance to all those leading scholars.”

We want to make it clear that whatever we are saying is in refutation of the undignified attack by Maulânâ Maudûdî that *“even the biggest of the biggest exaggerators regarding hadîth cannot say that all the hadîths of Sahîh Bukharî are authentic.”* We feel thereby, not only that these words have stooped below the literary standard of research, but in addition

they amount to disrespecting the Imâms of the religion, experts of the knowledge of hadîth and the senior predecessors. Now let us peruse the statements of Shâh Waliyullâh Rahmatullâh Alaih and other seniors:

4_____ The reverent Shâh Waliyullâh Rahmatullah Alaih states in ‘Hujjatul Bâlighah’:

“There is consensus among all the Muhaddithîn regarding all the Muttasil [unbroken chain of narration] and Marfu [chain of narration reaches Prophet Muhammad (ﷺ)] narrations of the two authentic books [Bukhari and Muslim] and they are unanimous that all of them are absolutely authentic and they are widely attributed to their compilers. Whoever will try to reduce their status; is an innovator; and he is moving away from the path of the believers.” (Volume 1, page 134).

5_____ The statement of famous investigator of the recent era Hadhratul Allâm Sayyed Anwar Shâh Deobandî Rahmatullâh Alaih is mentioned in the ‘Faidhul Bârî’ that:

“Investigators such as Hâfidh Ibn Hajar Rahmatullâh Alaih, Allâmah Sarakhsî Hanafî Rahmatullâh Alaih, Shaikhul Islâm Ibn Taymiyyah Rahmutullâh Alaih and Ibnus Salâh etc are united in the conclusion that the hadîths of the Sahihain [two authentic books namely Bukhârî and Muslim] are absolutely authenticated.”

After mentioning the opinions of those seniors, the Allâmah Deobandî passes his verdict:

“Surely their opinion is the correct one”. (Preface of the Faidhul Bârî, volume 1, page 45)

6_____ Among the Egyptian scholars of the present era, Allâmah Ahmad Shâkir writes:

“For those who possess the knowledge of hadîth including the investigators, those who have adopted their way and follow them with

insight, all the hadîths of Bukhârî and Muslim are authentic; not a single one of them is criticized nor weak.” (Footnote of Al Bâ-i-thul Hadîth)

We have been compelled to express our opinion regarding this matter on the basis that – the emotions of the Muslim Ummah are extremely sensitive regarding the Sahîh Bukhârî and for a highly responsible person like Maulânâ Maudûdî to make it a subject in an irresponsible manner during a public gathering is not tolerable at all.

Even though we are aware of the literary and ideological weaknesses of Moulana Maudûdî regarding hadîth, and we know very well the ideas that he upholds in this arena, and how much different is his path from the Ahle Sunnah; nevertheless the delicacy of the times dictated that he [Moulana Maudûdî] did not ignore the need for caution on this subject and he did not adopt any measure which had the potential to cause damage to our common interests. But what is the cure for:

“Exactly at the same time when efforts are ongoing to bring unity among the groups related to all the schools of thought, he has started trying to create doubts and hesitations regarding the books of hadîth in such a manner that the interests of the negators of hadîth gain strength.”

And we say with confidence that even the biggest of the big negators of hadîth can not have the courage to say in a public gathering that:

“No upright person can say that all the hadîths of the Sahîh Bukhari are authentic.”

إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ﴿١٥٦﴾

Verily we are Allâhs, and verily unto Him we are returners

(Sûrah Baqarah 2, verse 156)

We would have perhaps remained silent if this opinion was the personal opinion of the Maulânâ. But he has made this statement in a public

gathering of the Jamâte Islâmî and in it he has appealed to the people to understand his viewpoint through his writings on this subject – and that they refer to his literature.

That is why, this speech of the Maulânâ that has stooped below the standards of courtesy, sobriety and the literary standard of analysis can not be ignored. If this is indeed the personal opinion of Sir Maulânâ Maudûdî and it does not have any relation with the Jamâte Islâmî, then is there such a righteous man in the Jamâte Islâmî who can alert the Maulânâ regarding this mistake. And who can boldly tell him that he ought not to use the platform of the Jamâte Islâmî for the propagation of such ideas and that he should not identify such literature as the literature of the Jamâte Islâmî.

End of Quote from *Al Aetesâm*

Chapter 8

The Gist of the religion of Jamâte Islâmî

By Sûfî Nazîr Ahmad Kashmirî (رحمۃ اللہ علیہ)

Last year this writer had published a book by the name of ‘Haqîqate Dîn, Tajdîde Dîn and Tafarqâ Fid Dîn’ [The truth about religion, renewal in religion and sectarianism in religion]. In it he had clarified the difference between the three. Because the founder of the Jamâte Islâmî has tried to organize the religion, starting from the foundation to the branches and even the leaves according to the model of the modern ‘totalitarian state’, [totalitarian states are espoused by communism and fascism where the government has complete power over everything] due to which each portion of the religion has lost its significance & interpretation and has changed from something to something else. Therefore the writer has presented in that book, the gist of this multi faceted distortion of the religion and then had also conducted its necessary analysis. And had invited that group and its founder to reflect on their religion and its inverted sequence, in the light of that analysis. It was hoped that the Jamâte Islâmî and its founder would acknowledge their ideological deficiencies and would accept the real religion anew without misinterpretation, and that the door would be closed for the new construction of the religion. In the last hundred years or so, various sects like the Jamâte Islâmî have emerged in the Islâmîc Nation, and they had tried to create their own independent position by moving outside the Nation.

8.1 Islâm

Unlike previous religions, Islâm is not concealed in riddles, proverbs, metaphors, indications, hints and insinuations, that may need new interpreters and spokesmen in each changed atmosphere; who present the latest and newest interpretation of the religion according to the

changing circumstances and atmosphere. It is one thing to make corrections and neutralizations of an irreligious atmosphere, to trim and sort it in order to make it according to the unchangeable and permanent principles of the religion and it is one of the aspects of the constant struggle on behalf of the religion; it is the continuation of the renewal of the religion. The other thing is to try to adapt the religion itself in accordance with the changing atmosphere; this is the series in the distortion in the religion.

Islām is the religion of clarity and decisiveness, which has given such a clear form to each and every principle of the religion that it is understood alike by the masses and the elite. The reverent Prophet (ﷺ) stated in order to highlight this particular status of Islām:

“This is a nation that is easy, kind and bright.”

Springler, who is a world renowned European writer has cited in his book ‘Decline of the West’, this same purity and simplicity as the reasons for the universal acceptance of Islām. He denies that Islām was spread by the power of the sword. Then the Prophet (ﷺ) has established the practical excellent example of this same religion and each word of it has been preserved in such a way that there is no more room to develop new interpretations and explanations according to the latest situations. There is no more option now than to obey. It is stated in the Hadīth:

“If Moses were alive, he would have no option but to obey me”.

Obedience is only possible for an established practical example. It is not the name for fumbling after undefined descriptions. Obedience is the name for following the established path.

8.2 The need for Ijtehād [investigation] and its boundaries

No doubt, in each era, new social and economic questions will arise in front of human society. It is because, the material universe in which we are traversing the journey of our life is not unchangeable and everlasting

unlike the basics of the religion. In fact, it is the world of changes and revolutions. Therefore that aspect of human life that has relationships with the world of changes and revolutions; it is a natural fact for that aspect to come across new questions. And it is the duty of the scholars to provide answers to those questions. But to infer thereby or create a scope, that due to those things together with the questions of a secondary nature, the latest and newest interpretation and explanation be developed for all the unchangeable fundamentals of the religion; similar to the mode of thinking of the founder of the Jamâte Islâmî, it is absolutely wrong for it reduces the unchangeable and convincing foundations of the religion into invalid thoughts; and it shuts the springs of belief, faith and dogma. This is exactly what the people of lust had done to the earlier religions. And this is what the Jamâte Islâmî and its founder are doing to the religion of clarity and decisiveness. In the earlier religions, there was some room for it because its style of discourse was based on hints, insinuations, indications and metaphors. But when the true religion was presented in its complete condition in the form of clear proofs and decisive instructions, and when the seal of the Prophets (ﷺ), established the shape and form of its practical perfect example through his deeds; and Allâh protected for ever this entire collection against all Satanic deceivers; and along with it he also sealed it with *“One group of my Ummah will always prevail with the truth”* and thus preserved it in the form of a practical heritage. So now for each new era, creating scope for the derivation of the latest interpretation and explanation is absolutely the delusion by Satan, suppression of the truth and distortion of the religion; it is the concealment of the true religion.

8.3 The religion of the Jamâte Islâmî

The attempts initiated by the founder of the Jamâte Islâmî in presenting the undisputed, united and unalterable religion of all the Prophets identically to the modern totalitarian state [totalitarian states are espoused by communism and fascism where the government has complete power over everything]

and thus trying to remove the Islâmic nation from the permanent and unchangeable religion towards the Satanic deception and the path of discord like the previous nations, is totally wrong. Then by declaring this religion to be an indivisible totality, he has also announced that “either you have to accept this religion as a whole or reject it as a whole. Other than these, there is no third approach possible”. And along with this, he has challenged the Muslim nation and openly stated from the stage that the outcome of the rejection of this particular interpretation and form will be that Allâh will subject us to His punishment, humiliation and degradation like the despised Jews. (Rûdâd Jamâte Islâmî, part 2, page 17 and 18).

But contrary to the above stated distortions, the unanimous approach of the scholars of Sunnah and ‘Âthâr’ [scriptures including Qur’aan, Sunnah and companions’s R.A. traditions] has been working very effectively in maintaining the external and internal purity, chastity and simplicity of the Ummah. And they are continuing with the same approach.

8.4 A few questions

Aren’t the ‘Tauhîd Khudâ [monotheism], ‘Salât’ [obligatory prayers], obligatory fasting, ‘Zakât’ [obligatory charity], ‘Hajj’ [greater pilgrimage], faith in the hereafter, faith in the Prophet-hood, faith in the angels and all the moral values famous, recognized and known to all even today as they were famous, recognized and well known at the time of the Prophet-hood, the time of the ‘Sahâbah’ [companions], era of the ‘Tabaîn’ [students of the companions] and the era of the ‘Tabâ – Tabaîn’ [student’s students]? Aren’t all of these, the same unchangeable principles of the religion that have been unanimously accepted as obligatory in each era not only by the scholars of the Ummah but by the Ummah itself? And in sha Allâh shall be accepted till the Day of Judgment. The reality is that Islâm is the religion of such clarity and decisiveness whose principles and their perfect practical implementation will never remain obscured, even though uncountable people of desires and misguidance always

continued their tireless efforts in trying to conceal them and modify them through their doubts, deceit and distortions. Today, the innovations in which the majority of the Ummah has been entangled in the name of pure religion and religious fervor is a known fact for all; but in spite of this epidemic, ninety percent of them will be such that they are not aware of the obligation of prayer, fasting, pilgrimage, charity, and resurrection/ assembly. That is why in this religion of clarity and decisiveness, this religion which cultivates human nature, there is neither any need for new and latest interpreters nor any room. What is necessary for it is merely that, no deviation appears in the clarity and explanation of its principles and basics. And in order to keep this Ummah observant regarding it, one consistent group of the Ummah is existent at all times.

﴿وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ
وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿١٠٤﴾﴾

*Let there be among you a band of people inviting towards good, enjoining what is right, and forbidding what is wrong.
(Sûrah Âle Imrân 3, Verse 104)*

8.5 Core question

Now the core question is that, in the presence of the above mentioned universally evident facts, which is that [other] religion that the founder of the Jamâte Islâmî explored anew, and refreshed his faith on it, then he understood its details and after that when he was satisfied with it, he invited the Islâmî Ummah itself to accept it and turn towards it. This invitation was definitely not an invitation to hold firmly to the foundations of the religion. On the contrary, this call has expelled all the foundations and principles of the religion from the mission objectives of the Ummah and given them merely the status of instruments to achieve the totalitarian state; and it was announced that

if they work while being isolated from the single primary objective namely the principle of establishment of the government, then they will receive no reward from God. (Tajdîd Wa Ahyâe Deen [Renewal & Revival of the Religion], page 25) (Rûdâde [Short Description of the] Jamâte Islâmî, volume 3, page 32).

They are wrong in their claim that there was no guidance for them in the traditional and hereditary religion of the Ummah, due to which they had to explore the religion by themselves. One should keep in view all that has been presented above regarding the clarity, presentation and universal understand-ability of the fundamentals & principles and thus, this claim of the founder of the Jamâte Islâmî should be declared as void.

8.6 A clear declaration by the seal of the Prophets

Islâm is clear and universally evident religion not only because of its status that the Book of its principles [Qurân] and its practical best example [Sunnah] is the best preserved record in the history of religion and faith but also because the seal of the Prophets (ﷺ) has made this announcement regarding its practical continuity & practical uninterruptedness and thus permanently closed the door for the misguides, concealers, distorters, and doubters:

“One group of my Ummah will always be supported upon the truth. The one who deserts them will cause them no harm.” (Hadith)

and

“My Ummah will never unite over falsehood” (Hadith).

The complete record of the principles of the religion [Qurân & Hadith] and its entire practical best example [Hadith] is preserved and the ‘supported upon the truth’ group that acts according to it is present. All its principles and fundamentals are luminous like the sun and the moon. In the presence of all these facts, the claim of a person that he did not find any signs regarding the truth in the hereditary and traditional religion; so he personally investigated the religion keeping the Qurân

and the Sunnah in front of him; and he began to invite others towards the same creed; what else can it be other than the hijacking by Iblîs [the name of devil]?

8.7 The Open announcement by the founder of the Jamâte Islâmî

Here another speech from the founder of the Jamâte Islâmî is being quoted so that no room remains for doubts regarding his falsehood.

“On this occasion I want to say something with utmost clarity and it is – the emergence of this type of a call in a Muslim Community, like this call of ours, puts it to a very severe test. As long as certain scattered fragments of the truth mixed with falsehood kept reaching; a Muslim Community had a valid reason to not accept it and not support it; and its excuse continued to be acceptable. But when the entire truth is totally unveiled and is placed upfront in its pure form; and the community claiming to be Islâmîc is invited towards it; then it becomes inevitable for it that either it supports it; and rises up in service for its implementation; which is the real purpose for the of birth of the Muslim Ummah; or it rejects and takes the position that the Jewish Community has taken before them. In this situation, besides these two paths, there is no scope remaining for a third path for that community.” (Rûdâd [Short Description of the] Jamâte Islâmî, part 2, page 17).

8.8 Important Point

The point that has been emphasized in this speech of the founder of the Jamâte Islâmî is that, because the Islâmîc calls till today used to campaign using a mixture of the truth and falsehood, that is why the Muslim Ummah was excused in the sight of Allâh in spite of rejecting them. But the founder of the Jamâte Islâmî has unveiled the truth in such a manner that it can be given no other name except ‘Pure Religion’. Therefore if the Muslim Ummah rejects it, its aftermath will be like the Jews. After that statement, he has written a few such lines

from which he appears to be attempting to save his prediction from being disproved. But then he adds the following declaration with full vigor:

“Now because this call has been launched in India, that is why that dangerous moment of test has already reached the Indian Muslims. With regards to the Muslims of other countries, we are making preparations to convey our call to them. If we are successful in this endeavor, then where ever and everywhere it reaches, the local Muslims will be subjected to the same test.” (Rûdâd Jamâte Islâmi, part 2, page 18).

This gentleman overlooks the religion of clarity & decisiveness, its universally understandable perfect example and all its principles & fundamentals, he declares them to be hazy and meaningless, he presents his invalid claims in front of the Muslim Ummah, that either it accepts them or its stands in the prisoners dock of the loathed Jews waiting for God’s punishment. For it there is no other path open except these two paths.

Now the writer presents his answer in front of the founder of this home-made religion and with regards to the claim made by him in front of the Ummah and it is:

(إِنَّ الَّذِينَ فَتَنُوا الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ثُمَّ لَمْ يَتُوبُوا فَلَهُمْ
عَذَابُ جَهَنَّمَ وَلَهُمْ عَذَابُ الْحَرِيقِ ﴿١٠﴾)

Lo! they who subject believing men and believing women to trials and repent not, theirs verily will be the doom of hell, and theirs the doom of burning. (Sûrah Al Burûj 85, verse 10)

8.9 Religion and Nation

The religion that has been described by the glorious Qurân; the sole God Who has Himself preserved all the principles & clear proofs of the true religion forever and has appointed a ‘supported upon the truth’ group till the day of judgment to keep its practical implementation

alive and to run it; to declare this whole series as hereditary and traditional religion and to cast it aside; and then to himself collect some absurd ideas in the name of religion and to invite the Ummah & all mankind towards it; what else is it other than opposition of the Prophet (ﷺ) and pursuing a path other than that of the believers? Just as you had presented your self conceived misrepresentation in the name of 'pure religion' and had invited towards it and thus in your own thoughts, you had completed your shaky argument; now the perfect argument of Allâh the exalted is being fulfilled by presenting in front of you the gist of the universally evident principles of the religion of clarity and decisiveness. Therefore rise and according to the example of the ancestor [Adam A.S.] say

﴿رَبَّنَا ظَلَمْنَا أَنْفُسَنَا وَإِنْ لَمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ
الْخَاسِرِينَ﴾ (٢٣)

Our Lord! We have wronged ourselves. If you forgive us not and have not mercy on us, surely we are of the lost. (Sûrah Al A'arâf 7, verse 23)

And [according to the example of Yunus A.S. say]

﴿لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ﴾ (٨٧)

There is no God except you. Be You glorified! Lo! I have been a wrong-doer. (Sûrah Al Anbiya 21, verse 87)

And turning away from the self appointed misrepresentation, hold on fast to the authentic religion, the clear and bright religion, the religion which is accepted by all the scholars, the pious people, in fact the religion which has been accepted by the whole Ummah. Undoubtedly, a great degree of weakness and lethargy has crept in the Ummah with regards to holding tight to the practices of this religion. And its only cure is that the Islâmic Ummah is encouraged to practically implement

all the unanimously accepted tenets of the religion and nation. Not that some new types of riddles, metaphors, hints and insinuations are concocted in the name of religion and their latest explanations are made from time to time and that a complete environment of illusions is created and then it be called ‘Real, true and unveiled’ religion.

8.10 An Episode

Many years ago, I had read a book by the name ‘Plato’s criticism of Life’. The writer of the book claimed that Plato’s God is the eternal guide for all mankind but it is necessary that it in each era, the soul of its ideology is understood and its new interpretation is provided. The opinion of the founder of the Jamâte Islâmî regarding Islâm also seems to be similar. He claims that he wants to establish Islâm exactly as it is. But his action is such that he draws a thick cloak over its established truths and explains it in such a way that it all seems to be a collection of invalid ideas. After that, as ones relationship with it progressively solidifies, his interest in the clear proofs and decisive instructions of the religion wanes in equal proportion. And that is how it is expected because these clear proofs, decisive instructions and unalterable religious principles have been removed from the mission objectives of their religious book and has been transplanted and decorated in the section of resources and means.

He was the owner of the house but I treat him like a guest – Persian Proverb.

8.11 The expulsion of Qadianism

The expulsion of Mr. Qadianî from the nation and the religion was completed after his second successor organized a public gathering of the group in 1913 C.E and announced that whosoever does not unconditionally concede the claim of Mirzâ Ghulâm Ahmad Qâdianî, has been expelled from the boundary of the religion of Islâm.

After this claim of the Qâdianî clique, it seems, God protect, that Muhammad the Messenger (ﷺ) and his companions merely held the status of being an advance military detachment and that the main Prophethood was going to be established later and it was going to be Mirza Ghulâm Ahmad Qâdianî.

I am the Messiah [Jesus (ﷺ)] of the era; I speak to God directly [like Moses (ﷺ)].

I am the praiseworthy, the exemplary and the selected one [like Muhammed (ﷺ)]

- Motto of Mirza Ghulâh Ahmad Qâdianî

On this occasion I recollect another episode of the same year 1913 C.E. when the Late Doctor Iqbâl while delivering a lecture on the topic of ‘The social system of Islâm’ at the ‘Aligarh Mohammedan College’ expressed the view that *“If any sect is today effectively serving Islâm, then it is the Qâdianî sect”*. Later when the detrimental effects of that sect began to be exposed, it was this same nationalistic poet who after a full twenty years, launched a movement in 1933 C.E. to declare the Qâdinî sect as expelled from the fold of Islâm; and Allâh the exalted granted him success in that mission.

8.12 Utilitarianism

[Translator’s note : Utilitarianism is a theory in normative ethics holding that the proper course of action is the one that maximizes utility, usually defined as maximizing total benefit and reducing suffering or the negatives].

External utilitarianism is a shadow which is continuously changing in each era and in each situation; which unlike the unchangeable and permanent principles of the religion, can never be made the foundation of the call. And if anyone committed this mistake, he was instantly ejected from the fold of the religion and entered the region of misguidance and deceit. Therefore it is not permissible to make this utilitarianism the foundation of the call.

The foundations of the call are solely the unchangeable solid directives, clear statements and principles of the religion. These are the everlasting foundations that are the very essence of ‘enjoinment of righteousness and forbiddance of evilness’ in each environment and era. They always fortify the foundation and the base of the religion; they keep it stable and strong; and each Muslim individual is obligated, according to his capability and capacity in this mission from Allâh.

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ
عَنِ الْمُنْكَرِ

*You are the best of all Nations; who have been raised up for mankind.
You enjoin towards the righteousness and forbid the evil.*
(Sûrah Âle Imrân 3, verse 110)

Now all the scholars of the nation and the pious people of the community need to decide whether the Jamâte Islâmî and its founder are callers towards the accepted norms of the religion and unity of the religion & the nation; or it is a new innovative band that is responsible for establishing different colors of differing concepts; and adopts a new color and form on each new front; and is busy in its campaign to create hesitations, doubts and differences in the religion.

﴿وَمَثَلُ كَلِمَةٍ خَبِيثَةٍ كَشَجَرَةٍ خَبِيثَةٍ اجْتُثَّتْ مِنْ فَوْقِ الْأَرْضِ
مَا لَهَا مِنْ قَرَارٍ ۖ يَتَّبِعُ اللَّهُ الَّذِينَ ءَامَنُوا بِالْقَوْلِ الثَّابِتِ فِي
الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَيُضِلُّ اللَّهُ الظَّالِمِينَ وَيَفْعَلُ اللَّهُ مَا
يَشَاءُ﴾

*And the parable of an evil Word is that of an evil tree. It is torn
up by the root from the surface of the earth: it has no stability.*

Allâh will establish in strength those who believe, with the Word that stands firm (unchangeable principles and components of the religion), in this world and in the Hereafter; but Allâh will leave to stray those who do wrong; Allâh does what He wills.

(Sûrah Al Ibrahim 14, verse 26 & 27)

There shall always remain a sect from my Nation, that shall be supported [by Allâh] upon the truth; those who abandon them shall cause them no harm. [Al Hadith]

8.13 Hypocritical Approach

“The whole spirit of Islam is the sovereignty of the Sole and the Almighty God.” (Tajdid Wa Ahyâe Dîn [Renewal & Revival of the Religion], page 30).

This doctrine is absolutely an imitation of the totalitarian state [totalitarian states are espoused by communism and fascism where the government has complete power over everything] of this era; which has no relationship with the religion. In fact this entire concept has emerged from the European way of managing all its collective administration on a base of secularism. This secular European concept of the state which is based on the predominance of the state, is founded upon the complete negation of religion and creed. It is the most complete manifestation in the entire human history of non-interference [of religion in government] and secularism. And the founder of the Jamâte Islâmî, by declaring this prevailing absolute manifestation of secularism i.e. totalitarian state being equivalent to the religion, has concocted a ‘complete religious code’. He has also incorporated certain elements of the personal law of the religious book so that he can convince those who follow the religion and the creed. But in reality he is a devotee of the all-powerful state. By declaring the totalitarian state of the modern era as being equivalent to the religion; and after proclaiming the soul of his self-concocted Islâm as the sovereignty of the Almighty God; he has disconnected himself from the history of mankind and established his relationship with the atheist philosophers of the present era. In his book ‘Tajdîd Wa Ahyâe Dîn’ [Renewal & Revival of the Religion], where he has mentioned the atheist philosophers of present day Europe and by stating the names of two dozen atheists, he has

explained how they have given birth to various schools of thought and have transformed the world profoundly; there he cuts a figure of despair & anguish and states that the Muslim countries could not achieve this task and they fell into the pit of failure. And now he is planning to perform this same service and in preparation for it, he has altered the real meanings of all the elements and the principles of the religion. Because as long as the Muslim countries do not change the foundations of their ideology like the atheists of Europe, they can never in any situation establish their superiority over the non-Muslim countries of the world. That is why it is right to say that his propaganda regarding working according to the way of the Prophets is blatant deceit. In reality, his role models are the free and atheist philosophers who have portrayed the universe from various aspects in the form of a logical system. The writer surely does not want to entangle the scholars of the nation in this multi-coiled coil. This approach shall be against the religious objectives. But he appeals to each religious student that they memorize two issues regarding this person – first that the term ‘religion’ according to him, is synonymous in its true meaning with the totalitarian all-powerful state of the present era. Second that in his notion, the entire soul of Islām is the sovereignty of the single all-mighty God. Meaning that the religion that his single all-mighty God has established for mankind is the totalitarian state. Consequently, the values, behavior and the society that will be born; in that value-model, behavior and society, absolute power shall be a manifestation of God. Under this ideological background, it can be nothing else.

8.14 The distinction between Sunnah [Prophet’s (ﷺ) traditions] and Bid’ah [innovation / deviation]

The concept that has been able to maintain the foundations of the religion, the perfect example [of the Prophet (ﷺ)], the illustriousness of the seal of the Prophets, its simplicity and universal understanding for a period of more than thirteen hundred years in spite of the spiritual, polemic and political trickery, is the below mentioned general declaration of the leader of the world which is even today repeated from the masjids and the pulpits in the form of a universal practice is:

“Surely the best statement is the Book of Allâh and the best way is the way of the Prophet (ﷺ); and the worst actions are the new things in it, and each new thing is a bid’ah [deviation] and each bid’ah is a misguidance and each misguidance is in the fire.”

This sermon of the Prophet (ﷺ), after having affirmatively collected all goodness and success in the Book of God and the example of Muhammad the Prophet of Allâh (ﷺ), has singled out new rituals that are born in the name of religion as the cause for all the degeneration and evil strife in religion. And it is also a reality that the time when the scholars of the Muslim nation wholeheartedly adopt the religion within these boundaries established by the seal of the Prophets and pick up the responsibility of reform of the global Muslim nation, that day will move beyond the unity of the Muslim nation and will initiate successfully the global unity of mankind.

8.15 The character of the Jamâte Islâmî

After the defeat of the Jamâte Islâmî in the Pakistani elections of 1971, the founder of the Jamâte Islâmî gave the following reason for its defeat that:

“Exactly during the elections, scholars and seniors levelled the accusation and false allegation, and presented this scenario in front of the people that, look if this group attains success, then similar to the Wahâbîs of Najd and Hijâz, it will prohibit all the rituals related to Tîjay, Chauthay, Urs, Qawwâlî, Shabe Barât and Shabe Maerâj. It will raze elevated graves and tombs.”

The founder of the Jamâte Islâmî was announcing that all this talk was a false accusation against the group. Further he made this additional disclosure that all types of people such as Ahle Bid’ah [people of innovations / deviations] and Ahle Sunnah Wa Âthâr [people of Sunnah and evidences] exist in his Jamât; and this pre condition is effective over them, that after entering the Jamât, they cannot discuss any issue with relation to the

Sunnah and Bid'ah. Individually, they shall be at liberty to follow their own creed, but they do not possess the right to make each other like-minded through preaching and explanation.

Indeed, such was the restriction on the Ahle Sunnah Wa Athâr [people of Sunnah and evidences] that - look, it is now the time to cast aside the difference between Sunnah [Prophet's tradition] and Bid'ah [innovation / deviation] in order to seize control of the government because this is solely the real intention of the religion. Because this band had declared religion to be synonymous with the state, this announcement by the leader of the Jamâte Islâmî was entirely in conformance to it. You can call these people as liars in their declaration that religion is synonymous with the totalitarian state and this is also true because at least ninety nine out of every hundred Prophets, truthful people, martyrs and pious people were far from being able to establish a complete state. In fact they did not even have the opportunity to establish an independent state. Hence after presenting the religion to be synonymous with the establishment of the totalitarian state, there is no other choice than to declare the Prophets, truthful people, martyrs and pious people as the group that was the most unsuccessful in achieving its real objectives. Therefore with regards to the group that presents the ultimate aim of the religion as the achievement of the political high office, there is no other choice than to declare it as the group of liars. But if you accept them as correct in the real objective, then they are entitled to frequently make whatever treatment they deem necessary with all the established norms of the religion in order to achieve that objective.

8.16 One Example

They are surely a mixture of all the deviations and contradictions found in the modern materialistic culture. The most pronounced expression of the modern materialistic culture is the present totalitarian state whom the founder of the Jamâte Islâmî declares to be the ultimate expression of the 'complete religion' and thus interprets the entire book

of the religion based on this presumption. It is a complete historical reaction to all the introverted man-made cultures of the past. The most pronounced feature of the introverted cultures was lack of reform and sluggishness, while the specialty of the present materialistic culture is constant change and soaring to the sky.

*“Inaction is impossible in the works of nature.
Change is a permanent feature of time.”*

This culture does not have any stable foundation; its religion is modernity. In the political language, it is called change of color, change of heart and opportunism. And in our country it's experts are chiefly the founder of the Jamâte Islâmî and his group; and because they are staging this drama on the territory of religion, while the entire foundation of religion and faith are those moral & spiritual values that are stable and everlasting, that's why woe, despair & failure is in their destiny and so shall it be. There is no room for doubt regarding it.

﴿فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا
لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ
لَا يَعْلَمُونَ ﴿٣٠﴾﴾

***Hold steadfast with complete devoted attention towards the religion.
Which [religion] is the nature according to which Allâh created man.
There is no alteration in which Allâh created. This is the enduring
religion. But most people do not understand (Which includes all the
logicians, all the philosophers, and all those liberal thinkers who do
not have understanding of moral and spiritual values).***

(Sûrah Rûm 30, verse 30)

Where the founder of the Jamâte Islâmî mentions these atheist thinkers by name in his book ‘Tajdîd Wa Ahyâe Dîn’ [Renewal & Revival of the Religion], there he screams out in a tone of despair and anguish that:

Markaz ud Dawatul Islamiyah wal Khayriyah, Saunas.

“These were exactly the free schools of thought whose emergence was the base of all the successes of the West and it is a pity that the same task could not be performed by the Muslims.”

The current Western culture is a result of the ideological and practical changes of the last few centuries and is based on the denial or sidelining of the stable foundations of human society. Its head is at a constant state of strife with its feet and its mind with its heart. This baselessness and this constant strife can raze it to the ground at any instant. The founder of the Jamâte Islâmî has provided a religious version to this same baseless and constantly changing culture and thus he has become the worst statue of hypocrisy from head to toe.

Undoubtedly, in also the writings of the founder of the Jamâte Islâmî the mention of prayer, fasting, charity, pilgrimage etc. is regularly encountered. However, in their system of thought, these things are not listed as their primary objectives; but they have been provided space in the list of the means of the religion. In their midst, prayer has only this much importance that it creates peace and concentration which is helpful in establishing the government (Islâmî Hukûmat kis tarah qâyam hogî, page 36) [how will the Islâmic government be established]. *“If those central elements of the religion (that are merely mentioned in the list of the means of the religion of the Jamâte Islâmî) do not have a conscious relationship with the efforts for the establishment of the state, then they do not have any reward from Allâh.”* (Rûdâde [Short Description of the] Jamâte Islâmî, volume 3, page 32).

8.17 Basic Flaw

The basic ideological flaw and deviance of the founder of the Jamâte Islâmî is that, by declaring the religion to be synonymous with the totalitarian state, [totalitarian states are espoused by communism and fascism where the government has complete power over everything] he has colored the status and worth to all the remaining principles, elements and aspects of the religion according to the same creed.

The basic ideological flaw and deviance of the founder of the Jamâte Islâmî is that, by declaring the religion to be synonymous with the totalitarian state, [totalitarian states are espoused by communism and fascism where the government has complete power over everything] he has assigned the status and worth to all the remaining principles, elements and aspects of the religion in the light of the same creed. And by according secondary status to all the genuine objectives while bestowing the status of objectives to the distant components, he has undone the binding of the entire book of the religion and has scattered its pages.

8.18 The State

If the state has any relevance in the book of the religion, then it is only this much that it is an external fort and mediator for the religious society. In history, there have been thousands, in fact lakhs of prophets, truthful people, martyrs and righteous people who did not even have the opportunity to establish this fort. Even then, they were declared as undoubted reformers of human society. On the other hand, there have been lakhs of powerful and dominating men who have established huge, powerful and organized states, but there is no scope whatsoever in declaring them as reformers of humanity. Therefore, if statehood were the central element of the religion then, God forbid, the prophets and the truthful people would be declared as the unsuccessful individuals of history whereas the fierce men of history would be declared as the successful group. Therefore there is scope to consider the establishment of a complete type of state as a distant source; but to consider it as the core of the religion or total religion as the founder of the Jamâte Islâmî has done and is being done by that group that is the approver of the 'self-assessed religion', is total irreligiosity. And it is deceitful to term it as the way of the prophets. In the name of that religion of noble life, they are leading the Muslim nation and all mankind towards a destructive mirage. By converting the easy, simple and bright religion that is understood by the masses and the elite into a perplexing idea, they are committing a great dishonesty and betrayal with the history of the religion. By sidelining the companions, their disciples, disciples of disciples and all the accepted righteous people, they are once again

merging the religion with the pagan Arabs through narrow linguistic debates. And on the other hand by obliterating the distinction between the Sunnah [Prophet's (ﷺ) tradition] and the Bid'ah [alteration], he is reviving all the polytheistic rituals and deviations of history. They are announcing that the religion is an indivisible whole which either needs to be accepted entirely or has to be rejected entirely. They are hijacking the righteous propagators and also contradicting :

“*Ballighû annî wa lau Āyat*” [propagate from me though it may be just one verse]
and

فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ﴿٧﴾

The one who performs an atom of righteousness, he shall see it
(Sûrah Zalzalah 99, verse 7)

Now at this moment, I consider it necessary to draw the attention towards the early claim of the founder of the Jamâte Islâmî. Its summary is as follows: there was a time when even he used to practice the hereditary and traditional religion. Then, when he attained consciousness, he realized that, this was the imitation of the rituals of the fathers and grandfathers. Subsequently, he personally began to ponder deeply on the Book and the Sunnah and he investigated the reality of the religion. He himself reposed faith in it, then he understood the detailed system of the religion, and when he was also satisfied with this status, he began to invite others as well towards his self-investigated religious system.

8.19 Purely falsehood and slander

It is purely falsehood and slander to claim that there was nothing in the traditional and ancestral religion except the herd mentality with respect to the rituals of the fathers. Faith in Allâh, faith in the hereafter, faith in the prophet-hood, faith in the angels, faith in the Books and also prayer, charity, pilgrimage and all the moral codes and values were in those times equally known and familiar realities as they were in the era of Prophet-hood, era of companions, era of the companion's disciples and the disciples of disciples and they were preserved word by word. As

far as the practical continuity of the religion, then its reality is that, it shall be maintained till the day of judgment by the pious *people* of the Ummah [Muslim nation]. The Messenger of Allâh (ﷺ) stated and this saying is preserved and narrated from several chains of narration that:

“One group from my Ummah shall always be supported upon the truth. The one who forsakes them shall cause no loss to them”.

In the presence of that protection of the scriptures and this practical continuity, some ones claim that he did not gain anything from the traditional & ancestral religion is a false accusation against the book of the religion and the continuity of the religion, due to which the faith of thousands of people which could cross into lakhs can be shaken. For someone seeking religious guidance for himself, this religion is an flawless collection of clear proofs and known righteous deeds. And for the one who sees no consistency in either belief or practices, but he wants to view and project the religion as a logical system, he is surely an enemy of the way of the Prophets PBUT even though day and night, he may repeat the slogan of following the Prophets. In fact, he wants to divert the attention of the people away from those who sincerely follow the Prophets and he wants them to accept his whims and non sense; similar to what Sâmrî did during the absence of Mûsâ A.S. [he convinced the people to worship the calf]. The founder of the Jamâte Islâmî erases the boundaries between: complete faith / entire faith versus weak faith on the one hand and complete Islâm / entire Islâm versus minimal Islâm and presents the religion as a logical whole. And those people whom he does not see complying with his erroneous yardstick, he gives the epithet of the ‘worst hypocrite’ and invites them to align with his notions and in case of non-conformance, gives them the status of the doomed Jews and completely ejects them from the fold of the religion and the Muslim nation. So that, with his own status as God’s convincing argument, he shall remain a witness over the people.

[Whereas the Qurân says :]

﴿بَلَىٰ مَنْ كَسَبَ سَيِّئَةً وَأَحَظَّتْ بِهِ خَطِئَتُهُ فَاُؤْتِيكَ أَصْحَابُ
النَّارِ هُمْ فِيهَا خَالِدُونَ﴾

Yes! Whosoever earns evil and his sins have surrounded him, they are dwellers of the Fire (i.e. Hell); they will dwell therein forever.

(Sûrah Al Baqarah 2, verse 81)

By sitting inside the camp of the totalitarianism of the state, they are doing exactly that business of collective hypocrisy which cannot be fully expressed by any terminology other than Machiavellianism [Machiavellianism is "the employment of cunning and duplicity in statecraft or in general conduct"].

After reaching the state of ruin in this totalitarianism and this collective hypocrisy, this group has moved far away from the mercy of the Lord as the limits to which the accursed Iblis claimed in front of God to take humanity. And in reponse Allâh had replied to him: *"You shall not be able to gain domination over my slaves"*.

The founder of the Jamâte Islâmî had delivered a lecture on the topic: "How shall the Islâmic State be established" at the Aligarh Muslim University in 1941 C.E. This was the era wherein the Muslim League had rejected the 'Unified Nation' concept of the Congress and had managed to assemble all the Muslims of India under its flag especially the educated class. In that year, the Muslim League declared the establishment of Pakistân as the primary objective of Indian Muslims whereas the founder of the Jamâte Islâmî was worried by the unity of the Muslims around this concept. He had been hoping since ages to popularize his false ideas in the name of Islâm among the Muslims; and when he observed that a strong organization had been created in the name of Islâm among the Muslims, he was prepared to finish it off. He openly declared that if such a nation was created, then it was more

harmful for Islâm than the government of unbelievers. (Islâmi Hukûmat kis tarah Qâyam hogi [How shall the Islâmic State be formed], page 25 – 26)

In this lecture he announced that the Islâmic State is established solely according to the way of the Prophets. At the same time, he outlined the Meccan era of the Last Prophet's life (ﷺ) and presented the Madînian era of his life as its logical successor and stated that this is the sole path for the establishment of the Islâmic State.

8.20 Strange Logic

He did not even refer to this point that unlike a philosopher, a Prophet does not place a predetermined plan in front of himself. On the contrary, without his aspiration and efforts, God Himself selects him for conveying His message in front of the people. And he commands his audience to listen to him and obey him personally. As a result of this personal attentiveness and obedience, a nation comes into existence. However, for the secondary level reformers and rejuvenators of nations, this part of the creation of a new nation is totally not permissible. They do not have the authority whatsoever to invite others towards their personal attentiveness and obedience. They do not have the authority whatsoever to create a new nation. At the most, they have the authority to reform the nation.

This is exactly what the first reformer of the Muslim nation, namely Umar Bin Abdul Azîz, Rahmatullâh Alaih, did. He made a successful attempt with the counsel of the pious people of the nation to once again give the same shape to the Muslim society as the shape that was attained during the era of the rightly guided Khalîfâs. It will be difficult to find in history an example of the extent to which he succeeded thereby.

But in that same lecture, the founder of the Jamâte Islâmî portrayed Umar Bin Abdul Azîz as a 'flawed' individual and called him an unsuccessful person. He abstained from using the word 'flawed'; he only called him an 'unsuccessful person', even though the example of

the success that he set as a ruler in a duration of two and a half years, is not found on the pages of history. Therefore to call him unsuccessful is purely a wrong statement. However the founder of the Jamâte Islâmî wanted to say that Umar Bin Abdul Azîz was wrong in his actions because in the part related to creation of a new nation, he did not imitate the Meccan era in the life of the last Prophet (ﷺ).

In a fit of rage and bias, this gentleman was denying the universally accepted facts of history and in this way, espousing submission and obedience to non-prophet personalities thereby paving the way for the sectarianism in the Muslim nation and religion [because with this approach, each sect would propose its own personalities]; so that later on, he was going to present his own personal ideas in front of the people in the name of the 'complete religion' and was going to invite the world towards paying attention and being obedient to himself. He was erecting an artificial foundation for all the falsehoods of his life.

Since during the period from 1941 C.E (when he delivered the lecture) to 1945 C.E., the concept of Pakistan had progressed from having merely the status of a primary objective to nearly being a material reality, this gentleman held the last gathering of his group in India. This gathering continued for three days. Its whole purpose was to wash away the previous original stance from the minds of the group and to offer it a new and achievable primary objective. At the culmination of three days of brain washing, he delivered a detailed lecture on the subject of "Ethical foundation of the Islâmîc movement". From the topic it seems that indeed he wants to present a clear outline of the foundations of religious ethics in front of the group so that in the absence of a foundation, the group may not drift afar. But in reality, he was casting aside the religious book of ethics and was paving the path of Machiavellian mass hypocrisy. Far from being able to comply with the religious ethics and achieve his objectives in the coming era, he can not even keep them alive. Therefore under the insincere guise of this topic, he was clearing the way for replacing religious ethics with

Machiavellism. Therefore after three days of brain washing, he made an announcement during the end of the convention that it has been his sole objective since the beginning and also of his group to establish a righteous leadership in the Muslim nation. One could not even find a remote reference in that lecture to all the earlier claims regarding building the foundation of the nation, [starting with the model of] the Meccan era and following the way of the Prophets. Neither can you find in it a commitment to fully adopt the righteous leadership model of Umar Bin Abdul Azîz. On the contrary, without admitting the earlier sin, he was adopting this stance; this was his new morality that was the inception of a blend of Machiavellism. And it was the first step in the escape from religious ethics towards opportunism.

8.21 The full reality of his religion

If the outer structure of their religion is a powerful and dominating totalitarian state [based on the Western Fascist model], which they have declared to be synonymous with the religion, then the soul of their religion (which God forbid, they have declared to be the soul of Islâm), is the dominion of the one almighty God (Tajdîd wa Ahyâe Dîn, page 30). Till when can he dance on the rope tied between these two poles of the totalitarianism and the all dominating power of God.

8.22 The Imâm Mahdî

The picture of that last reformer of the Muslim nation that the founder of the Jamâte Islâmî has drawn is (Tajdîd Wa Ahyâe Dîn, page 54, 55, 56) as follows:

“He shall possess an analytical expertise in all the fields of knowledge, skills and the sciences; and he shall be an extremely modern type of person; to the extent that there is a clear possibility that all the religious scholars and the sufis of his era shall turn against him. By utilizing his organizational expertise and all the material means synergistically, he shall conquer the whole world. Divine visions & miracles together with

clear heavenly blessings & support shall not influence his matters [he shall not be dependent upon them].”

At this moment, also keep the characteristics of the last Prophet (ﷺ) and his companions in front of you. That appearance has been described in two words by the Glorious Qurân as ‘Unlettered Prophet’ and ‘unlettered nation’. Meaning that the leader falsely imagined in the mind of the leader of the Jamâte Islâmî shall be the exact opposite of the last prophet and his unlettered nation. And his entire focus and grasp shall be upon organizing the means instead of supplications, invocations and Qunût Nâzilâh [prayer during hardship].

“His most prominent and unique trait shall be that he shall be the founder of a new school of thought.”

As if the school of thought that is based on the Qurân, the example of the last Prophet (ﷺ) and the example of the companions of the Prophet is not worthy of discussion that the Jamâte Islâmî can consider as sufficient for the success of mankind by holding fast onto it and acting according to it. Like the modern atheists of Europe, this person has no faith in anything associated with the name of religion. This person believes in fabricating the newest of the new and the latest ideological systems and to conduct the first-hand experiments according to them. This is his imagination of the ‘complete religion’. He is a validation of the verse:

﴿وَمَثَلُ كَلِمَةٍ خَبِيثَةٍ كَشَجَرَةٍ خَبِيثَةٍ اجْتُثَّتْ مِنْ فَوْقِ الْأَرْضِ مَا لَهَا مِنْ قَرَارٍ﴾ (٢٦)

The parable of the evil claim is that of the evil tree uprooted from upon the earth, possessing no stability. (Sûrah Al Ibrâhîm 14, verse 26)

He skillfully enacts, like Abû Zaid Sarûjî, each of all the different possible types of devilish plots; and on each occasion he receives applause from the public before proceeding to the next stage.

8.23 Islâm's status as an ideological and practical system

Those people who have become habituated to viewing the religion as an ideological system instead of a divine mode of belief and piety; for them, this short article contains, God willing, sufficient material to satisfy them so that within the boundaries set by God, they may keep themselves voluntarily engrossed. And for those people whose aim is to seek mental amusement and nosiness, for them, the Qurân has announced that:

﴿قُلْ أَنْظَرُوا مَاذَا فِي السَّمَوَاتِ وَالْأَرْضِ وَمَا تُغْنِي الْآيَاتُ
وَالنَّذْرُ عَنْ قَوْمٍ لَا يُؤْمِنُونَ﴾ (١٠١)

Say: Behold what is in the heavens and the earth! But revelations and warnings avail not folk who will not believe. (Sûrah Yûnus 10, verse 101)

For people who possess the wealth of faith, this universe which is spread over infinite expanses, appears as a wise and organized living model of the mercy and justice of God. On the other hand, for those people who are bereft of the belief in God, this universe appears as a burning desert of death and despair. Instead of its harmony, they sense within it, a perpetual series of internecine war.

The culture that has been developed by the modern irreligious ideology by freeing itself from the religious traditions is built on this same concept of internecine war. Neither the name nor the trace of peace and security, cooperation and mutual trust is found within it. A noticeable example of the influence of this irreligious ideology and irreligious culture on Muslim society is the viewpoint of Maudûdî. Not only does he consider it permissible to break and disfigure all the moral standards in order to capture political power or to share it, but he considers it necessary in times of need. And the dry priest who maintains harmony between his outer self and his inner self, and thus who is unaware of the skills of change of group, change of color and opportunism has no scope whatsoever in that movement.

8.24 Summary

The summary of the religion of this group is that, their God's basic introduction is the sole and almighty ruler. The central meaning of their religion is the all-powerful government. In each vein and artery of that state, rebellion flows as the blood of life. It is also the soul of the rule of the single almighty God and its full manifestation is the totalitarian state. After adopting this view regarding the universe and its creator, all those principles and inviolable tenets, which are the intended goals in the book of the religion, and which have central and key status, such as prayer, fasting, pilgrimage and all unchangeable moral and spiritual values, are ejected from being intended goals and are transferred to the list of means. Even the status of 'means' is merely accorded to them as a formality. This is a matter of consoling the religious world. Otherwise they have no room in their religion (of totalitarian state). It is because the sole means for the establishment of the totalitarian state is party and revolution. To drag into it components of the primary foundation such as prayer, fasting, charity and pilgrimage is merely show-off, display and hypocrisy. You will find in its literature, unlimited repetition of words such as movement, organization and revolution. But you will rarely and infrequently find all the religious methods such as warning & promising, alerting & persuading, preaching & reminding, guiding and truthfulness & sincerity. Even though these are the sole means for awakening the moral conscience of people, for training it and for transferring it to the highest possible limits. By using might, fear and pressure, that moral conscience can be subdued but it can not be raised aloft.

Chapter 9

Jamâte Islâmî and its founder

By Hakîm Abul Hasan Ubaidullâh Khân Rahmânî (رحمٰنہ)

- 1) Muhammad Rasûlullâh (ﷺ) is the last Prophet and Messenger of Allâh and after him no Prophet or Messenger will come till Qayâmah [The Inevitable / day of Judgment].
- 2) The Muslim nation which has been declared the ‘best nation’ [refer Sûrah Âle Imrân 3, verse 110] and also the ‘balanced nation’ and ‘witness over the people’ [refer Sûrah Al Baqarah 2, verse 143] is the last nation of the last prophet after which there shall be no religious nation till the Day of Judgment. (because only a new prophet can initiate a new nation and since after Muhammad (ﷺ), no one can be a prophet, that is why no new religious nation can be formed till the Day of Judgment).
- 3) The sacred Quran has been safeguarded forever from alterations and distortions with regards to words and meanings.

﴿إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ﴾

Surely, We are the one to send down the Message; and We will assuredly guard it. (Sûrah Al Hijr 15, verse 9)

- 4) Just as Allâh Himself has taken up the responsibility for the preservation of the words and the meanings of the sacred Qurân; similarly Allâh Himself has also taken up the responsibility for the protection of the interpretation and explanation of the Qurân through the words, the actions and the consent [He (ﷻ) saw an act but did not object to it] of the Prophet (ﷺ).

﴿ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ﴾

And then, surely, it is upon Us to explain it.

(Sûrah Al Qayâmah 75, verse 19)

- 5) The permanence of the Prophet-hood and the Messenger-ship of Muhammad (ﷺ) till the establishment of the Qayâmah [Day of Judgment] has been interlinked with the continuity of the Muslim Nation and Islâm (meaning, similar to the way in which the prophet-hood and messenger-ship of Muhammad (ﷺ) shall sustain with full continuity from the time of the start of his mission until the day of Qayâmah; similarly the religion that he brought and the Muslim nation that he founded shall also permanently endure with full continuity so that it shall fulfill its obligation of :

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى
النَّاسِ

Thus We have appointed you a middle nation, that you may be witnesses against mankind (Sûrah Baqarah 2, verse 143)

Also the Prophet (ﷺ) said:

- One group in my Nation shall always be steadfast upon the religion of Allâh. Those who forsake it shall cause no harm to it until the order of Allâh [Day of Judgment] comes while they are still on it. (Bukhârî & Muslim).
- Some people of my nation shall always be supported, until the order of Allâh comes to them and they are still supported. (Bukhârî).

- One group of my nation shall always be helped, those who leave them shall cause no harm to them till the [appointed] hour is established. (Tirmidhî).
 - One group of my nation shall always stand by the religion of Allâh, those who forsake it shall cause no harm to it. (Ibn Mâjah).
 - One group from my nation, shall always be supported upon the truth till the hour is established (Mustadrak Hâkim).
 - This knowledge shall be upheld in each later era by honest people who will protect it from the distortion of the exaggerators, from the lying of the falsifiers and the wrong interpretation of the ignorant. (Baihîqî).
- 6) After the commencement of the prophet-hood of Muhammad (ﷺ), the sole door remaining open is that of following him. All the other paths including fabricating a new religion, inventing new religious codes and founding the latest nations have been closed till the Qayâmah [Day of Judgment]. Just as this historical announcement of Prophet Muhammad (ﷺ) is being relayed since fourteen hundred years from the Masjids and the pulpits of the Islâmîc nation:

“Be informed that the best speech is the Book of Allâh and the best way is the way of Muhammad (ﷺ); whereas the worst of actions are new things in it, and each new thing is an innovation, and each innovation is a misguidance and each misguidance is in the fire”.

Also He (ﷺ) said:

“If Mûsâ were alive, he would have no option but to follow me.”

“I swear by Him in whose hands is my life, if Mûsâ were to appear for you, and you begin to follow him instead of following me, you shall be misguided from the path.”

The above mentioned six points have an intimate relation with the concept of the seal [finality] of the messenger-ship and prophet-hood; in fact for the concept of the seal of prophet-hood, they hold the status of foundation and resting point. Therefore after complete consensus on these points, how shall the scholars of the nation respond to this matter when any individual from this nation or some individuals dissociate themselves from the group and announce that, a short while after its revelation (after the era of the rightly guided Khalifâs), the Qurân had become incomprehensible for the whole world and due to ignorance of the correct interpretation of key words such as Ilâh [deity], Rabb [master], Deen [religion], Ibâdah [worship], approximately three fourths of the Qurân had become nonoperational and incomprehensible. And this situation continuously persisted for a period of twelve to thirteen centuries that even the correct interpretation of religion and worship could not be understood. Then the mentioned person appeared after a full thirteen centuries and presented in front of the world the real meanings of these key words according to the meanings that had been adopted during the era of the revelation of the Qur’ân. (Qur’ân kí chàr bunyâdî istilâhein [The four fundamental terms in the Quran] by Abul A’alâ Maudûdî).

Then this same individual declares the inherited and established religion as a validation of the verse

بَلْ نَتَّبِعْ مَا آَلَفَيْنَا عَلَيْهِ ءَابَاءَنَا

We follow that wherein we found our fathers.

(Sûrah Baqarah 2, verse 170)

And then he formulates a new interpretation of the religion based on his own and personal understanding of the Qur’ân that the religion is synonymous with the totalitarian state [communist or fascist state where everything is controlled by the government] of the modern era and then based on the same

assumption, he founds a new Islâmic nation. And then after asserting the solidity of his self-proclaimed religion and nation, he challenges the entire Muslim nation that either they shall fully align with the religion and nation presented by him or they shall reject them and thereby attain the same position that was reached by the accursed Jews after rejecting the call of Muhammad the Messenger of Allâh (ﷺ). Now let us examine the claim of the claimant in his own words:

“There was a time when even I was a believer in the traditional and ancestral creed and I was also active upon it. Then when I attained consciousness, I perceived that simply following the motto “We follow that wherein we found our fathers” is a meaningless attitude. Finally I directed my attention towards the book of Allâh and the Sunnah [tradition] of the Messenger (ﷺ); I understood Islâm and I reposed faith in it. Then gradually, I began to try to understand and investigate the whole and detailed system of Islâm. When Allâh satisfied my heart from this aspect, then the truth on which I had believed, I began the continual journey of inviting others towards it.” - (Rûdâd [Short Description of the] Jamâte Islâmî, part 1, page 5 & 6).

The mentioned individual has clearly acknowledged that the creed that he has adopted is the result of his personal analysis of the Qurân and the Sunnah. And the creed that he had forsaken by terming it as the representative of the concept of ‘We follow that wherein we found our fathers’ is the inherited and established creed of the Muslim nation whose obedience can be called nothing else other than ‘following the way of the believers’ [Sûrah Nisâ 4, verse 115]. Meaning that for this person who interprets the Qur’ân by his personal opinion, the established and inherited creed of the Muslim nation and the inherited creed of the kâfirs [rejectors of Islâm] & the polytheists hold the same status.

The inherited and established religion of the Muslim nation that starting from the era of the Messenger (ﷺ), era of the companions R.A., era of the students of the companions and the era of the leading scholars among the predecessors, the jurists, the Muhaddithîn and reformers until today has been fully & identically preserved and reliable among the entire Muslim Nation and In sha Allâh [God willing] will continue in the same manner to be preserved and unanimously

accepted; is none other than declaring the oneness of Allâh, fasting, prayer, Hajj [greater pilgrimage], charity, belief in Allâh, belief in the Messenger (ﷺ), belief in the Books, belief in the angels and belief in the hereafter. And the religion that the mentioned individual has personally explored after rejecting this inherited religion is according to him in reality the establishment of totalitarian state and all powerful government [similar to fascist or communist dictatorship]. And the inherited and established religion of the Muslim nation is in his eyes and according to his study merely a medium for the establishment of the real religion (their invented religion). In this connection also, let us examine one of his claims:

“That if all these forms of worship that merely possess the status of means...”, “if they ignore in their work the single primary objective derived from the principle of ‘establishment of the state’ then they shall receive no reward from Allâh. - (Tajdid Wa Ahyâe Deen [Renewal & Revival of the Religion], page 24) (Rûdâde [Short Description of the] Jamâte Islâmi, volume 3, page 32).

Now after making a claim regarding the soundness of the new creed explored by him and the new nation that has been established on its basis, this claimant challenges the Muslim nation in the following words:

“On this occasion I want to say something with utmost clarity and it is – the emergence of this type of a call in a Muslim Community, like this call of ours, puts it to a very severe test. As long as certain scattered fragments of the truth mixed with falsehood kept reaching; a Muslim Community had a valid reason to not accept it and not support it; and its excuse continued to be acceptable. But when the entire truth is totally unveiled and is placed in front in its pure form; and the community claiming to be Islâmîc is invited towards it; then it becomes inevitable for it that either it supports it; and rises up to perform that service; which is the single purpose for the of creation of the Muslim Ummah; or it rejects and takes the position that the Jewish Community has taken before them. In this situation, besides these two paths, there is

no scope remaining for a third path for that community.” - Rûdâd [Short Description of the] Jamâte Islâmî, part 2, page 17.

Meaning that all the movements that have been run before this since the last thirteen centuries by the reformers and the improvers of the religion & the nation were not based on pure truth but they were a mixture of truth and falsehood. Just as after a prophet, before the arrival of the next prophet, truth and falsehood get mixed with each other and then the other prophet arrives, unveils the truth and purifies it from the adulteration of falsehood. That is why the nation has continued to escape until now from the seizure [punishment] of God in spite of rejecting those past religious movements. But today when the mentioned person has totally purified and cleansed the truth from the adulteration of falsehood, and he has completely unveiled it by lifting the veil of falsehood, so now if the nation rejects it, it cannot escape from the seizure of God, just as the Jewish nation could not escape after rejecting the call of Muhammad (ﷺ). Next after a few lines, he further writes:

“Now because this call has been launched in India, that is why that moment of test has already reached the Indian Muslims. With regards to the Muslims of other countries, we are making preparations to convey our call to them. If we are successful in this endeavor, then wherever and everywhere it reaches, the local Muslims will be subjected to the same test.” - (Rûdâd Jamâte Islâmî, part 2, page 18).

In the above mentioned lines, by using the word ‘test’, he has signaled towards that habit of God that the seizure [punishment] that overcomes the invited nation after it rejects the call of the Prophets, the same punishment shall overcome the Muslim nation if it rejects the invitation of this claimant.

Such a threat from this person towards the Muslim nation is not a bit different from the threats of Mirzâ Ghulâm Ahmad Qadianî and Bahâullâh Îrânî in which both these individuals had threatened the Muslim nation that if it did not accept their religious explanations

word by word, then it shall have no relationship with the religion of God.

God had restrained the Prophet of mercy (ﷺ) from hoping of punishment for the disobedient and polytheist nation by saying:

﴿لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبَهُمْ فَإِنَّهُمْ

ظَالِمُونَ ﴿١٢٨﴾

It is no concern at all of you (Muhammad) whether He relent toward [forgive] them or punish them; for they are evil-doers.

(Sûrah Âle Imrân 3, verse 128)

But for this claimant it seems that the revelation of punishment from God has reached him.

The mentioned person has only refrained from openly claiming prophet-hood and messenger-ship otherwise the position from which he is speaking while making these threats is obvious. At one place, this person writes:

“At this moment, we especially are in search of individuals such as Khadijah the magnificent R.A. and Siddîk the great R.A. who similar to them listen to this call of truth and wholly participate in it, as if they were themselves in search of it until now.” - (Rûdâd [Short Description of the] Jamâte Islâmî, part 3, page 23).

Imagine, that the person who is searching for followers such as Khadijah the magnificent R.A. and Siddîk the great R.A. for his organization, what must be his personal status in his own eyes!

Now, in the whole world, because more than 500 million people of the Islâmic nation are outside his fold of followers, therefore it has the status of the doomed Jews whereas his few thousand followers belongs to the blessed group. This person has maintained exactly the same

difference between his handful of followers and the Islâmic nation as the difference between the Jews & Christians versus the Muslims.

Chapter 10

Jamâte Islâmî and the founder of Jamâte Islâmî

By Hakîm Ajmal Khân [II]

The Jamâte Islâmî which is now famous even outside the Sub-continent as an Islâmîc Organization was founded by Sir Maulânâ Abul Alâ Maudûdî which he established in 1941 C.E. in the presence of a few of his companions in a village called Jamâlpur in Pathânkot, Punjâb, India and it [the headquarters] was later transferred to Lâhore.

10.1 The founder of the Organization

The founder of the Jamâte Islâmî, Sir Maulânâ Maudûdî was an inhabitant of Aurangabâd, formerly the state of Hyderâbâd. There are different narratives regarding his educational attainments. Even though he did not formally study with a religious educational institute nor a scholar, but he was competent in Urdu, Persian and Arabic, and he was a skilled writer in Urdu. Based on that skill, he worked for various Urdu newspapers such as Tâj, Al Jam-iyyah etc. and with that same connection, he continued to take interest in certain religious movements.

Some gentleman had initiated a periodical from Hyderâbâd, Deccan with the name of Tarjumân Al Qur'ân [explanation of the Qur'ân] but he was not successful in running it effectively. Because Maulânâ Maudûdî was a good essayist and theme developer [he could write well on a selected theme] and also he held a flair for journalism, that is why in 1354 Hijri, based on some mutual agreement, this periodical began to be published under the editorship of Maulânâ Maudûdî. In this periodical, Maulânâ Maudûdî began to write about Islâm and Islâmîc issues in a new manner, due to which in a very short duration, he became famous as a skilled writer in religious and scholarly circles in India.

At one occasion, a famous Muslim Leader of that era, known as ‘Rayîs Ul Ahrâr’ [Leader of the freedom seekers], the late Maulânâ Mohammed Alî Jauhar delivered a speech in Delhi’s Jâme Masjid Shâhjahanî regarding Islâmic Jihâd. At the same time, he also made a general request to write a comprehensive book regarding Jihâd; which influenced Sir Maulânâ Maududî to compile his famous work ‘Al Jihâd Fil Islâm’ [Jihâd in Islâm] which was accepted as a comprehensive book on its subject. The new topics [of discussion] of the ‘Al Jihâd Fil Islâm’ and the periodical ‘Tarjumân Al Qur’ân’ had become sufficient to recognize Sir Maulânâ Maudûdî as a preacher of Islâm.

Sir Maulânâ Maudûdî used to write only religious articles in the ‘Tarjumân Al Qur’ân’; but in those days it had become apparent from various liberation movements that the freedom of India is not too far away. In fact based on the call of the Muslim League, the possibility of the formation of an independent Muslim State had begun to look distinctly possible. That is why, his eminence began to also write regarding Islâmic political science; due to which along with religion, he also entered the political and nationalist sphere.

The farsighted eyes of the Maulânâ had observed that the Punjâbî soil remains very favorable and fertile for new movements and organizations; just as Allâma Iqbâl has also positively mentioned regarding its suitability:

*His temperament is very receptive to newness in religion [religious matters];
If he makes a resting place somewhere, he passes by very quickly.*

*If there is a competition of investigation, he does not participate;
If the game is of murîdî [subjugation to a saint], he gets swayed very soon.*

*If any hunter were to lay the trap of misinterpretation;
He descends from the branch of his nest very quickly.*

On viewing her fertility, even the Maulânâ migrated from Hyderâbâd [Deccan] to Punjâb. And he inhabited a new settlement. But because he

did not have any games or material of Pîrî Murîdî [sainthood and saint obedience], on the contrary his goals were political, that is why the prevailing environment here did not suit his movement. The feudal system of Punjâb, where even the freedom movement of India and the Congress faced a miserable situation, the Maulânâ all his life remained just a voice in the desert. And his movement could not gain acceptance in the Punjâb beyond books, newspapers and periodicals.

10.2 The background of the establishment of the Jamâte Islâmî

After the end of the Mughal Empire, the failure of the movement of the Mujâhidîn [Islâmic fighters] and the devastation of 1857 C.E., the literary and activist tendencies among the Muslims arose with vigor; whose initiation was done by the reverent Shâh Waliullâh R.A. and his family. He established numerous religious educational institutes in Delhi; wherein the distinguished religious personalities of the Indian Sub Continent gained education and training. The Anglo Arabic school, an educational institute that was run under governmental [British] patronage, was established at Ajmerî gate; from which numerous captains of the ship of the Muslim nation gained benefit. The religious scholars established huge religious educational institutes, but meanwhile the modern educated class, affiliated to the British government laid the foundations of schools, colleges and universities. The reverent religious scholars were bitterly opposed to the British government and British education. On the other hand the late Sir Sayyed Ahmad Khân and his friends considered the attainment of British education as necessary for the progress of the Muslims. This was a period of great friction. Nevertheless, both the movements continued to grow. And dozens of organizations, establishments and movements continued to be born such as Scientific Society of Aligarh, Madrasatul Ulûm of Aligarh, Nadwatul Ulamâ of Lucknow, Darul Ulûm of Deoband, All India Ahlul Hadîth Conference, All India Muslim Educational Conference,

Anjuman Himâyate Islâm of Lahore, Khilâfat Committee, Jamîat Ulemâ-e-Hind, Hizbullâh, Muslim League, Majlis Ahrâre Islâm, Shiah Political Conference, Khâksâr Tehrîk, Tablîghî Jamât etc. Regional organizations and establishments were in addition to them. The era of newspapers and periodicals also commenced. Books began to be printed. From all these things, not only were the minds of the Muslims enlightened, but they also gained economic, educational, political and social insight. When the Congress raised the call for independence, the Muslims also wholeheartedly participated in it. A decent number of them continued to support the Congress with regards to the independence of the homeland but many Muslims under the leadership of Mr. Muhammad Ali Jinâh began the demand from the platform of the Muslim League for an independent Muslim state.

The Maulânâ is a product of exactly that era. Mister Jinnah and his associates demanded a separate Muslim national state. But Maulânâ Maudûdî whose movement was still restricted to merely the periodical Tarjumân Al Qurân and its few readers, presented the new conception of the Islâmîc state or the rule of God. Not only did the Maulânâ write articles in support of his stance but also he compiled a book titled ‘Musalmân Aur Siyâsî Kashmakash’ [The Muslim and the political competition / uncertainty] in which he tried to establish that the state obtained from the foundation of nationalism can not be beneficial for Islâm; and that there is no room for nationalism in Islâm. In addition to that, in support of this mission, he also started a series of speeches. For example, his speech criticizing the nation state in front of the students of the Aligarh Muslim University is very famous.

The formula for the establishment of the Muslim national state was very easy and simple; the ground had already become favorable for it. Therefore due to certain geographical and political factors, this formula proved to be feasible. But the ‘rule of God’ prescribed by Maulânâ Maudûdî was an extremely challenging affair, which the Maulânâ wanted to establish according to the style of political movements merely

utilizing slogans, newspapers, books and the organization; whereas the Islâmic state can not come into existence without reformation of beliefs and society and the path derived from the methodology of the Prophet (ﷺ).

10.3 Necessity is the mother of invention

Because Sir Maulânâ Maudûdî did not believe in the natural essentials of Islâm [by differing about their meanings and purpose] and the path derived from the methodology of the Prophet (ﷺ), and did not depend upon them in establishing the Islâmic state, that is why based on the Western model, he adopted a different approach in running his party or movement. And similar to political parties, he established the Jamâte Islâmî, in spite of the Muslim League. And he decorated its call, program and constitution by his self-introduced new terminology such as Islâm, Islâmic movement, Islâmic revolution, rule of God, life's program, code of life, Islâmic Law, Islâmic State or system, establishment of religion, Islâmic school of thought etc. so that he could make it attractive and interesting for politically inclined and economically motivated Muslims; and in order that people accept his slogan of the Islâmic State and become his supporters.

The Sir Maulânâ in order to widely popularize his movement, not only introduced new idioms and terminology, but also when necessary, he changed the meanings and connotations of established religious idioms and terminology so that nothing should diminish the attractiveness of his movement, that its popularity & universal appeal could be ensured and that each Muslim would be blindly engaged in the achievement of the Islâmic state prescribed by him.

In this context the scholar has committed the gravest audacity by altering the meanings of the four basic terms used in the Qur'ân i.e. 'Ilâh' [object of worship], 'Rabb' [Lord], Ibâdah [worship] and Dîn [religion]. Then he stated that because the meaning and understanding of these four basic idioms remained hidden from the sight of the Muslims for 1400

years, that is why three fourths of the teachings of the Qur'ân remained obscured from their vision. Now he has stated the correct understanding. Any person who does not follow the complete religion prescribed by him will have adopted the way of the Jews. - (Refer to Qur'ân kî Châr Bunyâdî Istilâheîn [Four basic terms in the Qur'ân]).

Moulana Maudûdî promised at every stage, even in his manifesto, to derive religious laws and solutions of problems from the Qur'ân and the Hadîth but in practice, he acted contrary to them. And he wrote booklets or articles such as 'Maslake Aitedâl [creed of moderation]', Ikhtilâfî masâil mein aitedâl kî râh [The path of moderation pertaining to differences on issues] etc. wherein on the one hand he adopted the method that 'everything is fine' and on the other hand he promoted the unquestioning obedience of the Imâms and personally he continued to lead his life as a Hanafî muqallid [unquestioning follower]. In addition he continued to give liberty to all the officials and the volunteers of the organization that in spite of continuing to remain Shiah / deviants / blind followers [of their creeds] etc, they could continue to remain in his organization in order to establish God's government. The correctness of belief did not have any significance for the Maulânâ whatsoever. He states in the Tafhîmât [insights]:

"It is true regarding the subject of beliefs that the paths that have been adopted as a result of inferences and interpretations; many of those paths are wrong. But each mistake is not necessarily heresy. Undoubtedly, it is permissible to call a mistake a mistake and to consider its doer as misguided & wrong and to try and bring him to the straight path. But as long as any person does not reject the basic fact on which Allâh has commanded us to believe, it is not permissible to call him a disbeliever; irrespective of whatever level his misguidance has increased to."

Because it is necessary to obtain the support of the general public in order to establish a government, that is why the Maulânâ adopted the path of moderation. But herein he advanced to such an extent that

when he wrote the book 'Khilâfah and Mulûkiya [Caliphate and monarchy]', he did not even desist from criticism of the Sahâbah [Companions R.A.]. And he also exposed the mistakes of the reverent Othmân R.A., reverent Ali R.A. and Chief Muâwiyah R.A., so that he could bring the basic disagreement between the Shiahs and the Sunnîs to the path of neutrality in order to ultimately obtain the support of the Shiahs.

The mental and social choices and liberties that political life especially the western model of government has bestowed to human society, in its presence obedience to the ritualistic, moral and inter personal laws and mores is burdensome to the modernist temperaments, and it will be difficult for the standard bearers of God's government to act according to them. That is why he also adopted the path of devaluing the Sunnahs [traditions] of the reverent Prophet (ﷺ). And he started raising objections regarding the authenticity of Ahadîth. Sometimes he declared it presumption-based [in their categorization of authentic and inauthentic]. Sometimes he recommended to accept only those hadîth that could be proven on the touchstone of logic. He declared the established Islâmîc principle of narrations [authenticity established by the trustworthiness of each narrator in the chain of narration] as flawed and he cast doubts regarding the authenticity of the Sahîh Al Bukhârî which is the most authentic book after the book of Allâh. He declared that the blessed habits of the Prophet (ﷺ) were different from his Sunnahs [traditions]. To sum up, the Maulânâ continued with great audacity to adopt whatever strategies that he could in order to devalue the ahâdîth. And he granted permission to keep included in the religion those things that were suitable for the present, that could fit the modern human logic & understanding and that were according to the temperament. As for those which could not fit, he declared them to be flawed by means of misinterpretation and devaluing of hadîth. He also interpreted Islâmîc modes of worship especially prayers and fasting as a training course.

The Maulânâ was indifferent right from the first day towards the task of religious education and training. According to his understanding, the

education in the traditional religious Arabic madarsâs [educational institutes] was more about lota [ewer / jug], miswâk [twig for oral hygiene], musallâ [prayer rug] and istinjâ [toilet hygiene]. And because he was an Islâmic reformer of the modern era, he considered it sufficient to pursue the path of reforming minds merely through books, periodicals and newspapers. That is why the virtuous did not establish even a single religious educational institute in his life. And in Pakistân there is not a single educational institute belonging to the Jamâte Islâmî where the Muslim children could obtain religious and worldly education. The virtuous did not even ponder over this aspect that when the power passes on to his hands, and without any religious workers or rulers, how will he make it Godly. And how will this official machinery that was fostered by the British and was trained according to the Western model, be able to administer the government of God prescribed by him.

In the name of practicality and pragmatism, the Maulânâ continued to change his waistcoats all his life. In the beginning, he opposed the ideology of a Muslim national government. But when Pakistân came into existence and he migrated there, then in the name of change towards a righteous leadership, he verily leaped into the Pakistânî elections that were being conducted on the Western model of majoritarian democracy. When necessary, he supported a frail old lady called Miss Fatimah Jinnâh against President Ayyûb.

In order to gain mass popularity, he organized a mobile exhibition in the name of veneration of the shroud of the Kabah that had been prepared in Pakistân and until now it had not even been touched by the breeze of the Kabah. And taking advantage of the gullible religious devotion of the public, he kept roaming along with it. May Allâh forgive him.

Thus in the religious ideas, thoughts and interpretations of the Maulânâ, needlessly the aspects of newness, deviation, devaluation of hadîth, Shiaism, disrespect of Sahâbah R.A. [companions of the Prophet (ﷺ)],

indifference to religious education & training and opportunism & expediency have been conspicuously prevalent. Which can in no way exist in the life of a true preacher of Islâm. Now we intend to investigate them one by one:

10.3.1 The path of innovation & aitezâl [deviation] and modification in the meaning and understanding of the basic terms of Islâm

In order to achieve and establish the government of God, the Maulânâ very earnestly began the act of politicizing Islâm. And in this context he adopted two new things that were totally different from the way of the pious predecessors.

- 1) New interpretation of the four fundamental terms in the Qur'ân
- 2) The slogan of 'Complete religion'

It is apparent that without adopting both these ways, he could not wrap Islâm with the clothes of movements such as socialism and communism. Therefore he wrote a book titled 'Qur'ân kî châr bunyâdî Istilâheîn [The four basic terms in the Qur'ân]' in which he changed the meaning and understanding of 'Ilâh' [object of worship], 'Rabb' [Lord], Ibâdah [worship] and Dîn [religion].

Below we present those doctrines in a little summarized form. Maulânâ Maudûdî says:

"One of its reasons was the lack of skill in pure Arabic and the second reason was that, for the people who were born in Islâmic society, the meanings of 'Ilâh' [object of worship], 'Rabb' [Lord], Ibâdah [worship] and Dîn [religion] did not remain the same as were prevalent in non muslim society during the revelation of the Qur'ân." - (Qur'ân kî châr bunyâdî istilâheîn [the four basic terminologies in the Qur'ân]).

He also says:

“Thence the reality is that due to the veil that was drawn over the understanding of only these four basic terms, three fourth of the teachings of the Qur’ân, in fact its real soul was obscured from the eyes.” - (Qur’ân kî châr bunyâdî istilâhein [the four basic terminologies in the Qur’ân]).

In the mentioned quotes, he has presented the background for the change in the understanding. But after that, he has mentioned the following meanings:

Interpretation of Ilâh [object of worship] is power [over government].

Interpretation of Rabb [master] is the center of unification [of authority].

Interpretation of Ibâdah [worship] is obedience.

Interpretation of Dîn [religion] is state or system.

He further states regarding the interpretation of Ilâh:

“In all these verses, from the beginning to the end, a single central idea is found that Ilâhiyah [right of being worshipped] and power are mutually cause and effect. And with respect to their soul and meaning, both are one and the same thing.” - (Qur’ân kî châr bunyâdî istilâhein [the four basic terminologies in the Qur’ân]).

He also states:

“And based on this interpretation, the person who considers the command of someone to be law and moreover declares the obedience of someone’s directives and prohibitions to be mandatory, such a person also accepts him as the supreme commander, thus the actual soul of deification [worship] is power [obedience].” - (Same reference)

He also states:

“The pre requisite for the indivisibility of supreme authority is that all forms of sovereignty and obedience that exist are centralized in the self of a supreme commander and that no portion of sovereignty whatsoever is attributed to someone else.” - (Same reference)

A) Meaning of Rabb [Lord]

Maulânâ Maudûdî writes:

“The components of this word are ra, b and b whose primary and fundamental meaning is sustainer. Then from it emerged the connotations of bestower, carer, improver and the one who completes & perfects. Then from the same foundation, the connotations of master, owner and Lord emerged.

And the interpretation of Rabb wherein it means that He has the authority to command & prohibit, He is the owner of supreme power, He is the originator of guidance & leadership, the law giver, the chief of the state and center of unification had a totally different status in their understanding. And according to this connotation, they either accepted humans as their masters instead of Allâh or even while instinctively accepting Allâh as their Lord, in practice they continued to bow their heads in submission in front of the moral, cultural and political lordship of humans.” - (Qur’ân kî châr bunyâdî istilâheîn [the four basic terminologies in the Qur’ân]).

B) The meanings of Ibâdah [worship]

Maulânâ Maudûdî writes:

“From this explanation it becomes clear that the basic connotation of the original word ‘Abd’ [servant] is to accept the authority and supremacy of someone and then to relinquish ones liberty & independence in front of him, to abandon rebellion & resistance and to become obedient to him. This is very nature of bondage and slavery. Therefore the first thought that ever comes to an Arab’s mind from this word is the idea of bondage and slavery. Thereafter because, the real duty of a slave is to obey and submit to his master; that is why inevitably along with it, the notion of obedience only emerges from it.” - (Qur’ân kî châr bunyâdî istilâheîn [the four basic terminologies in the Qur’ân]).

C) The explanation of Dîn [religion]

The Maulânâ writes:

“In the Qur’ânic terminology, dîn performs the representation of a complete system, which consists of four components:

- 1) Lordship and supreme power*
- 2) Complete submission and obedience of the Lord*
- 3) That system of thoughts and actions that are under the influence of the Lord*
- 4) The repayment that is given on behalf of the supreme power in return for the loyalty & obedience to that system OR insubordination and rebellion.*

The Qur’ân sometimes applies the first and second meaning to the word ‘dîn’, sometimes the third, sometimes the fourth and sometimes on mentioning ‘Al Dîn’, it encompasses the entire system including all its four components.” - (Qur’ân kî châr bunyâdî istilâhein [the four basic terminologies in the Qur’ân]).

He also writes :

“Most probably, in none of the languages of the world is any terminology so comprehensive that could encompass this entire meaning. In the modern era, the word ‘state’ has reached near it to some extent. But in order to reach all the borders of its worldly meanings, more breadth is needed.” - (Qur’ân kî châr bunyâdî istilâhein [the four basic terminologies in the Qur’ân]).

After studying the above quotes from one of the most important books written by Maulânâ Maudûdî namely ‘Qur’ân kî châr bunyâdî istilâhein’, a Muslim who is familiar with Islâm realizes very well, that the Maulânâ by modifying the meanings and connotations of these terms, has sought to an extent, to achieve his interests. And by draping the divine and moral ideas of the Islâmic code with the shawl of materialism and politics, he has made Islâm absolutely political. That is why he repeatedly keeps on saying complete religion, complete religion so that people confer to politics the prime position in Islâm and by

declaring it to be the objective of religion, begin to support his political slogan.

From these explanations and interpretations of the reverent Maulânâ, the 1400 year old Islâmic period which includes thirty years of the righteous Caliphate, compilation of the Qur'ân, codification of the hâdîth, all the periods, accomplishments and legacy of the students [of the companions], jurists and the muhaddithîn are a meaningless record because according to the opinion of the Maulânâ for 1400 years nobody understood the connotation of the basic terms. So logically whatever the Muslims continued to do during this period was misguidance.

This audacity of the Maulânâ may definitely surprise not only the Muslims but also the non Muslims that how has a person presented a new explanation of Islâm after 1400 years.

Those Western thinkers, writers and orientalists who were convinced and impressed by the control & caution by the Islâmic Nation with regards to the preservation, arrangement and codification of the Islâmic teachings, morals, dealings and also the beautiful moments in the blessed life of the Prophet (ﷺ), his actions, silences, sayings, character, consents and even his hints; what must they be thinking after this explanation by the Maulânâ.

“The crow walked imitating the swan’s gait but he forgot even his own”. - [Hindi Proverb]

The manner in which the reverent Maulânâ Maudûdî has presented the meaning and explanation of the Islâmic religion is not merely a secondary mistake but by this explanation, he has committed a blunder in the overall understanding of the religion. And after this, whatever thoughts, essays, ideas, books and articles that the commendable Maulânâ has written are definitely compliant to those explanations; which is clear deviation and innovation.

10.3.2 Devaluation of hadîth

After taunting the ‘lack of skill in pure Arabic’, Maulânâ Maudûdî has claimed that during the period of 1400 years, three fourths of the explanations and teachings of the Qur’ân were obscured. In a similar fashion, even though the entire record of the hadîth and Islamic history has been compiled by the Arabs and those who knew Arabic, let us peruse what a non-Arab has to say regarding the collected compilation of hadîth, the six authentic books, the journey of time and history.

“The Muhaddithîn have provided the impressive databank of Asmâ ur Rijâl [attributes of men - meaning records of hadîth narrators with their attributes such as honesty, memorization power etc] which is undoubtedly priceless. But what is present therein, which has no possibility of error.” - (Tafhîmât)

He also says:

“The ahâdîth have been transmitted from a few people to few others from which if anything can be proven, at the most, it is measure of authenticity, not undeniable knowledge.” (Periodical ‘Tarjumânul Qur’ân, Rabiul Awwal 1365Hijri).

Sir Maulânâ Maudûdî changed the very meaning of Qur’ânic words & terminology and interpreted it according to his desire. Then he declared the collection of hadîth to be doubtful, presumption-based and untrustworthy. Now which part of religion has remained. Only the one that is found in Sir Maudûdî’s religious books, statements, sermons, Tafhîmât, Qur’ân kî châr bunyâdî isilâlâhein, Tajdîd wa ahyâe Dîn etc. Even he concedes that a person who is deficient in knowledge of Arabic language remains incapable of understanding the real meaning of religious terminology. But he does not apply this criterion upon himself, even though his excellency never obtained education in Arabic or religious knowledge from any authentic Arabic educational institution and any genuine teacher. Finally, then how did he obtain the right to originate these interpretations, doubts and hesitations? It is very surprising.

10.3.3 Contempt for the Sahâbah [Prophet's (ﷺ) companions] and reverent scholars

Even in this field, the Maulânâ has acted very disrespectfully. He has taken to task [reprimanded] starting from the companions, may Allâh be pleased with all of them, up to the reverent scholars of our time and the intellectuals of the nation. And he has criticized and censured all of them.

He writes in 'Khilâfat Aur Mulûkiyat' [Caliphate and Monarchy]:

"However after them (Reverent Abu Bakr and Umar R.A), when Othmân R.A. became the successor, he gradually began to diverge from this policy." (Khilâfat Aur Mulûkiyat)

He also writes:

"One aspect of Othmân's policy was undoubtedly flawed. And after all, a mistake is a mistake. And irrespective of who has committed it, unnecessarily trying to justify it through eloquence is neither demanded by logic & justice nor necessitated by the religion, that the mistake of a Sahâbî [companion] is not admitted as a mistake." (Khilâfat Aur Mulûkiyat).

He also writes:

"The manner in which the reverent Ali R.A. acted in the period of full fledged sedition was mostly in line with the dignity of a rightly guided Caliph. However there is one matter in whose defense hardly anything can be said and it is that after the battle of Jamal, he changed his attitude towards the killers of Othmân R.A."

In the entire period of the reverent Ali's Caliphate this is the only one single action on seeing which there is no alternative except calling it a mistake." (Khilâfat Aur Mulûkiyat)

He also states :

"The first party has adopted an unconstitutional course of action which, inconceivable as it is in the code of God, can not be accepted as

a lawful action even in any code or law of this world. In comparison, the course of action adopted by the other party i.e. that of Muâwiyah R.A. was even more unconstitutional. He acted in a manner that was typical with the old paganism.” (Khilâfat Aur Mulûkiyat).

“I do not have even a little bit of hesitation in agreeing that he committed this mistake [deliberately] with good intentions and while considering himself to be on the side of rectitude [correctness]. But I still consider it to be a mistake and I have deep reservations in considering it to be an error in ijtihâd [personal effort in deriving religious judgment].” (Khilâfat Aur Mulûkiyat).

He also said:

“It was not such an easy task for the first reformer of Islâm i.e. Umar Bin Abdul Azîz to uproot the roots of the Ummayyad power from public life and to prepare the mental and moral standard of the common Muslims to uphold the burden of Caliphate, that it could be achieved in a period of two and a half years.” (Tajdid wa Ahya’ e dîn [Renewal & Revival of the religion]).

Maulânâ Maudûdî also states:

“There were also a few intellectual and ideological flaws in the reformative work of Imâm Ghazâlî and they can be classified into three categories: the first type of flaws originated due to his weakness in knowledge of hadîth, the second type of flaws were due to the overbearing influence of syllogism [deductive reasoning] on his mind, and the third type of flaws were due to his excessive inclination towards Sûfism.” (Tajdid wa Ahya’ e dîn [Renewal & Revival of the religion]).

He also states:

“The person who avoided the weaknesses of Imâm Ghazâlî and fulfilled his real mission was Ibn Taymiyyah. However, it is a fact that even he was unable to run a political movement that could launch a revolution in the system of government.” (Tajdid wa Ahya’ e dîn [Renewal & Revival of the religion]).

He also states:

“Shaikh Ahmad Sarhandî R.A., Shâh Waliullâh Dehelvî R.A., Sayyad Ahmad Barelvî R.A. and Shâh Ismail Shahîd R.A. each performed reformative work in their time; but even these people were unsuccessful due to a few reasons.” (Tajdid wa Ahya’ e din [Renewal & Revival of the religion]).

He also stated:

“One can not even see a mere glimpse of the life of Muhammed the Messenger of Allâh (ﷺ) in the lives of those people who rise up to lead the Muslims. On the one hand there is total Westernization and on the other hand, black hearts and foul manners are wrapped in robes and turbans. They sermonize with their tongues but their actions are evil. Outwardly they serve the religion, but internally they adore their own deceits, betrayals and personal interests.” (Musalmân Aur Maujûdah Siyâsî Kashmakash, [The Muslim and the present political competition / uncertainty] first volume)

It is the principle of Islâmic theology and also a hadîth that:

“Mention the virtues of your dead and refrain from mentioning their shortcomings.” (Narrated by Abû Dâûd and Tirmidhî)

Elder of Islâm, the Leader Ibn Taymiyyah R.A. states in ‘Al Aqîdatul Wâsatiyyah’ [The moderate belief]:

“It is our creed that we shall refrain from discussing the differences that arose among the Sahâbah [companions]. We are aware that out of the things that are stated in this context, some of them are utter lies. Then those people were mujtahids [one who needs to make new decisions / draw new inferences based on unclear situations]. Those whose ijteahd [inference] was correct shall receive double reward. And those who erred in their inference, shall also receive a reward for their noble intentions.”

The reverent Shâh Walî Ullâh states:

“We shall restrict our tongues from mentioning the names of the Sahâbah [Companions] with disrespect. They are our leaders and guides in

religion. It is forbidden to criticize and censure them. And it is mandatory to revere them." (Tafhîmât Ilâhiyah)

The aspect of criticism of the Sahâbah and censure of the scholars of the Muslim Nation is very distressing which moreover is an evidence of the egoism and self-importance of Maulânâ Maudûdî.

The style of presentation that the able [gentleman] has adopted in the 'Khilâfat Aur Mulûkiyat' is clearly directed towards obtaining the sympathy and support of the Shias. But even after this criticism and censure, he could not obtain his objective. Similarly the purpose of criticism of certain scholars of the Muslim Nation was to present himself as a reformer. However though the Mualânâ was not a reformer, he was definitely an innovator.

10.3.4 Affinity for the Shias

The Maulânâ's book 'Khilâfat Aur Mulûkiyat' [Caliphate and Monarchy] has fully displayed his affinity for the Shias. Even otherwise, he has never clearly refuted the beliefs of the Shias in any of his books or articles. This is because the able [gentleman] considered every person to be a righteous Muslim even while that person continued to adhere to his deviant beliefs and he did not feel any need for his soundness of belief and practices. In fact he considered even the fundamental disagreements to be tertiary.

The supporters of the Maulânâ are constantly trying to acquire the continual support of each school of thought of the Muslims. To the extent that they consider the support of even the Shias as necessary for themselves. That is why since many years they have been consistently praising the Iranian revolution and Khomainî's leadership and seniority. They organize meetings and gatherings with Khomainî's sympathizers. They facilitate the distribution of their books and literature. They organize [their] exhibitions. In their newspapers, they praise the Iranian revolution and Khomainî's leadership. And they

compare them [unfavorably] with Saudi Arabia and other Muslim governments. They imagine the Iranian revolution to be a true Islâmic revolution.

In India, we were the first to expose this alliance through our newspapers ‘Mujallah Ahlul Hadîth’ [periodical of the Ahle Hadîth] and ‘Tarjumân’ and we proved that the Jamâte Islâmî is busy in building ties with the Rawâfith [Rejectors / Shias] & Khomainî and is secretly involved in a conspiracy against the Muslim governments; and in exchange for this collusion is receiving monetary benefits. In the name of unity between the Muslims, the Jamâte Islâmî has organized several gatherings with the Rawâfidh and the Barelvîs in the Sub Continent and also outside India and Pakistan in which they have continued to deliver their propaganda against the Muslim governments especially Saudi Arabia. Since many years, Khomainî’s agents with the cooperation of the Jamâte Islâmî, organize programs in various cities and countries under the guise of Hajj seminars; whose purpose is to spread propaganda against the Saudi government. Subordinate organizations of the Jamâte Islâmî Hind such as the S.I.M. etc. maintain complete association with Khomainî’s sympathizers and are receiving aid from them. Revelations of all these realities have been made in various editions of the ‘Mujallah Ahlul Hadîth’.

The Shias, Khawârij [rebels], Rawâfidh [rejectors] are a misguided sect according to the unanimous decision of the reverent Sahâbah [companions], Tâbaîn [students of the companions], Taba Tâbaîn [students of Tâbaîn], the reverent religious leaders, the Muhaddithîn [Hadith scholars], and all the scholars of the ‘Ahle Sunnah Wal Jamâ’at’ [The upholders of Prophet’s (ﷺ) traditions and the righteous group]. But please examine the irresponsible collusion of Sir Maulânâ Maudûdî and his group through the quotes mentioned below:

Maulânâ Maudûdî and Chaudhurî Tufail Muhammad note down in their congratulatory letter that has been sent to Sir Khumainî at the occasion of the Iranian revolution:

Message to Khumainî from Maulânâ Maudûdî and Miyân Tufail

“The Muslims of Iran have illuminated a new torch of sacrifice and dedication.”

On 13 February 1979, the reporter of Jasârat daily reports from Lahore:

“Sayyad Abul A’lâ Maudûdî who is the founder of the Jamâte Islâmî in Pakistan and Miyân Tufail Ahmad who is the chief of the Jamâte Islâmî in Pakistan have sent a congratulatory message to the distinguished leader of the Muslim world Âyatullâh Rûhullâh Khumainî. And have expressed happiness over the success of the Iranian people. They have jointly stated in a telex message that “On the occasion of this great and glorious success that Allâh has bestowed upon you, we present you our congratulations from the bottom of our hearts. And we pray to the noble and exalted God that He support and guide our Iranian brothers in building the universally loved country of Irân as a true Islâmic democracy, and that in this connection, He grant success and His blessings to their efforts.” Qadhî Hussain Ahmad who is the secretary general of the Jamâte Islâmî in Pakistân, expressed his happiness at the congratulatory message sent by General Zia Ul Haq to the newly elected Prime Minister of Irân Dr. Mahdî Bâzargân. And he stated that The Muslim population of Irân have lit a new torch of sacrifice and dedication due to which the path of Jihâd [struggle] in the modern era has been illuminated. Offering his present of congratulations to the people of Iran for their Islamic fervor, Qadhî Hussain Ahmad stated that the sacrifices that have been offered by the thousands of Iranian youth for the establishment of the Islâmic democracy are a path-illuminator for the entire Islâmic world.” - (Daily Jasârat, Karachi edition, 13 February 1979 C.E.)

Similarly, the manager of the official organ “Dawat”, Delhi of the Jamâte Islâmî states in it:

“At this moment, there are four experiences available either in their completed or incomplete form, in front of the Islâmic world regarding the enforcement of the Islâmic Shariah [law]. The first experience is that of Saudi Arabia, wherein under the patronage of a monarchy, it is being attempted to cast the Shariah [Islâmic Law] in the mold of state law and with its intervention, to enforce Islâm within a specific sphere. This is the oldest experience. It can neither be spread further and nor in its limited form can it become the means to materialize those changes that are necessary to make Islâm really effective and compelling in both society and the state. This form and limit in which it is existing can just be tolerated. This experience can neither provide support to the lofty ideals of the Islâmists and nor with its support can those colors be shaded in the mold of the Islâmic state that can represent it in the form of a live and current reality in front of the modern political stage.

The second experience is that of Iran wherein the old system has been completely eliminated through a revolution that is launched with the support of peoples power. And with a completely new beginning, they are laying out the groundwork of the Islâmic code of life. Instead of correction and phased change, this experiment shows the path of revolution together with the bold changes that are born from its womb; which appears to be the most effective and the most attractive in the present circumstances. In effect, the light of hope that it has ignited in the hearts of Islâmists throughout the world and the way that it has inspired with full vigor the prospect of Islâmic revolution; is something that can not be ignored.

The third experience is that of Pakistân wherein the army is trying to enforce Islâm on a limited scale with the help of the bureaucracy.

The fourth and comparatively younger experiment is that of Sudan wherein the act of sequential enforcement of Islâm is creating a revolution-like impression due to its vigor and speed.

After the Iranian experiment, this one appears to be the most lively, effective and the bearer of promising prospects.” - (Quote from ‘Dawat’ weekly, 01st January 1984 C.E.)

Last year [1984], the S.I.M.I. (Students Islâmîc Movement of India) which is a subordinate organization of the Jamâte Islâmî, convened its conference in the Râm Lîlâ ground in Delhi. A few days before convening the conference, the president of that organization Doctor Ilyâs Rasûl organized a press conference wherein he indicated their program and their goal. The qualified gentleman stated that during the conference:

“There will be a debate regarding the topic ‘Indian Social Crisis and Islâmîc movement’. The S.I.M.I is a participant in the Islâmîc movement but ‘Islâmîc movement’ is not the name of any particular organization, sect or group but it is the name of an ideology, a way of life and a revolutionary message. Our country has adopted the Western style of democracy, Secularism and Socialism which are unable to attune themselves to the psychology of the masses; due to which there has been degradation & deprivation in society and a crisis has developed. At the moment, except for Iran, there is no Islâmîc system in any of the countries including Pakistan and Saudi Arabia.”

The Doctor stated regarding the Islâmîc Political System:

“The real authority only belongs to Allâh. A Khalîfah is elected according to His command who runs the system of administration based on the Qur’ân and the Sunnah.” - (Quoted from ‘Qaumî Âwâz’ [Nation’s Voice], 19th October 1984 C.E.)

Please read one more clear example of the irresponsible collusion via this commentary by Mr. Amîn Ahsan Rizvî who happens to be the manager of the Jamâte Islâmî’s English newspaper ‘Radiance’, Delhi.

The commentary is published in the [English] periodical ‘Crescent’ and is regarding Maulânâ Manzûr Naumânî’s book ‘Îrânî Inqilâb, Imâm Khumainî Aur Shî’eyat’ [The Iranian revolution, Imâm Khumainî and Shiasm]. Its translation has been published in the Iranian embassy’s periodical ‘Rahe Islâm, [The path of Islâm] Urdu’.

“But the question is, what type of guidance is being provided? Besides, to what extent does this theme do justice to the Book of God? Imâm Khomainî is a Shiah. He has never concealed this fact, and as I have explained above, Shias are a majority in Irân. And these were the same people who waged a war against the devilish regime of the Shâh and offered great sacrifices. Consequently, they were successful. All this occurred under the guidance and stewardship of their scholars, who were Shias. However during its entire period and also later on they never ever called it a Shiah struggle or a Shiah revolution. Even now they do not call it a Shiah democracy. It is their claim that this is an Islâmic revolution and that Irân is now progressing forward towards its goals as the Islâmic Republic of Irân. It is quite natural that the Shias believe that they are the ones who represent the genuine Islâm; just as the Sunnis believe that they are solely the true Muslims. A Shiah will cease to remain a Shiah when he begins to believe that Shiasm does not represent the true Islâm. The same example similarly is applicable to the Sunnis.” (Râhe [Path of] Islâm, Delhi)

From the above quotes, it can be judged very well that the Jamâte Islâmî and the founder of the Jamâte Islâmî hold a collusive attitude towards Shiasm and the Iranian revolution. Herein only a few quotes have been mentioned for the sake of brevity. Otherwise, volumes after volumes of their newspapers are full of their constant praise.

As far as the Shiite beliefs are concerned, the reverent religious leaders, the Muhaddithîn and the scholars of the Ummah have written hundreds of books in their refutation and have proven that the Shiite concepts of Imâmat [Shiite divine leadership], Ghaibat Sughrâ [minor occultation], Ghaibat Kubrâ [greater occultation], Vilâyate Faqîhah [authority given to the jurist

(like Khomaini) by the absent Imam], Taqiyyah [dissimulation / pretension] and Katmân [concealment of facts] etc are totally misleading. In their opinion all the three Khalifâs except Alî R.A. are accursed (may Allâh protect us); the Qur'ân and the volumes of hadîth were compiled by hypocrite companions (May Allâh protect us) who did not truly accept faith in their hearts, that is why they [these scriptures] are tampered; they accept solely the school of thought of Imâm Jâfar Sâdiq whereas they declare the volumes of hadîth, history and evidences collected by the Sunnî Imâm, the great scholars and the Muhaddithîn to be dubious. Dissimulation, concealment and Mut'ah [temporary marriage] are acts of worship in their opinion. All the mentioned beliefs are recorded in their books including 'Al Jâme Al Kâfi', 'Al Shâfi', 'Kitâbul Raudah' and also in Khomainî's books 'Kashful Isrâr' and 'Tahrîrul Wasîlah' etc. That is why to declare the government of such a deviant sect as an Islâmic government is in itself a misguidance and equivalent to fooling one's own self and spreading misguidance among other Muslims.

10.3.5 The philosophy of unity among the Muslims

Which Muslim can deny the importance of unity among the Muslims; but even the unity among the Muslims is solely possible on the basis of authenticity of beliefs. There are various groups and schools of thought among the Muslims all of which call towards the unity of Muslims. The Jamâte Islâmî also claims that it is a promoter of the unity among the Muslims, but the path that it has shown in order to achieve this is flawed. It is not possible to achieve unity on this basis that on the one hand, a person continues to abide by his stated beliefs which are misguided and on the other hand, he begins to call towards the unity of the Muslims. Any cohesion, unity and co-agreement is possible solely on the basis of centralization and the adoption of central principles. And in Islâm, those central points are monotheism along with the Book and the Sunnah. Unity is possible only on those points. No person can unite the Muslims on his self-made [version of the] religion and Islâmic law. That is why the Muslim who is inviting towards the unity of the

Muslims shall firstly verify regarding himself that how far he is compliant to those principles. New personalities shall continue to emerge with the passage of time and every day they shall continue to present brand new explanations and interpretations of Islâm. New organizations shall also continue to be formed and each shall raise the slogan of unity among the Muslims. Finally with whom shall the Muslims unite.

10.3.6 Evasion from religious training and education

Since even Maulânâ Maudûdî personally had not gained religious knowledge through any religious educational institution, he did not have any interest in the promotion of religious education. In-fact far from religious education, he did not have interest even in the promotion of non-religious education. He held the belief that he would launch a complete revolution solely through his books and would be able to change the minds of the Muslims. For that purpose, he wrote dozens of books in Urdu. Then through other gentlemen, he arranged the Arabic and English translations of some of those books. That is why the able gentleman has been non-compliant and aloof from the Islâmic responsibility of establishing any religious educational institution and also the religious and conventional education and training of Muslim children.

[Translator's Note : The Jamâte Islâmî later became active in religious and conventional education. Many such schools / colleges conceal their links with the Jamâte Islâmî while their ideology is inculcated gradually.]

The proof of this aversion is found in the below noted writings of the able gentleman. He writes while expressing his anger against the reverent scholars:

“On the other hand, black hearts and foul manners are wrapped in robes and turbans. They sermonize with their tongues but their actions are evil. Outwardly they serve the religion, but internally they adore their own deceits, betrayals and personal interests.” (Musalmân Aur

Maujûdah Siyâsî Kashmakash, [The Muslim and the prevalent political competition / uncertainty] first volume)

He states while expressing his dislike against the religious educational institutions:

“When these innocent folks attend the modern educational institutions for education, they mostly come across gentlemen who are either sincere or else deceptive, atheist or partly Muslim partly atheist. When they turn towards the traditional educational institutions, the majority of them are seized by the religious traders. When they seek to gain religious knowledge, the great majority of the speakers and preachers misguide them.” (Jamâte Islâmî ka Maqsad Aur Lâihah Amal [The Objective and the action plan of the Jamâte Islâmî])

It is a matter of great surprise that the blessed man has castigated both the systems of education but personally he did not have the destined ability to establish a school or even a classroom. In the end, what will he reply to Allâh, when he will be asked that when you were such a great caller to Islâm, what did you do to propagate the religious education?

To sum up, perhaps the Jamâte Islâmî Hind [India] might partially answer this question but the founder of the Jamâte Islâmî and also the Jamâte Islâmî Pakistan can provide no answer to this question. At the most it might say that it has established the ‘Mansoura’ at Multan Road in Lahore. Eventually the religion and the system towards which the Maulânâ is inviting; in fact he wants to establish its government; why has he been avoiding its training and education? This is a most important question, whose answer can hardly be provided by Sir Maulânâ Abul Âlâ Maudûdî and his comrades.

10.3.7 Opportunism and seeking instant gains

Because Maulânâ Maudûdî translates the term ‘Creator of the Universe’ as ‘Highest Authority’ that is why he defines the purpose of religion as the seeking of power. This is really the pivot of his religious ideas and

interpretations. Because there is no fixed principle for the acquisition of power, and neither can a man abide by it, that is why along with the undercurrents of time, the Maulânâ continued to seek benefit from pragmatism.

[Even though] It was written in article 8 of the constitution of the Jamâte Islâmî regarding the fundamentals in the first page :

“There shall be no leniency for those people with regards to the obedience of the laws of the Shariah. They shall be required to present a complete role-model of the life of Muslims. And instead of permissibility, the path of endurance shall only be their law.”

The qualified Maulânâ further writes:

“Some people express the opinion that, even in the un-Islâmic way, a State shall at-least be established for the Muslims. Then gradually it can be converted into an Islâmic state through education, training and moral reform. But based on my little study of history of politics and society, I consider it to be impossible.” - (From the Essay ‘Islâmî Hukûmat kis tarah Qâyam hotî hai’ [How is the Islâmic government established])

But when the decision was made to divide the country and when Pakistan came into existence, the Maulânâ’s methods began to change after reaching here. The amount of opposition that he had previously expressed for many years against a Muslim National Government and all the pages of the books and periodicals that he had blackened, were forsaken in an instant and in the name of righteous leadership, he fielded his comrades in the elections. So that after succeeding in the assembly, they could establish an Islâmic government. But in those elections, the Jamâte Islâmî suffered shocking defeats.

After that, the issue arose regarding the fielding of a candidate in the Presidential elections against President Ayûb. The opposition parties decided that as a challenger to President Ayub, Miss Fâtimah Jinnâh

shall be appointed. Thereafter the Jamâte Islâmî declared after announcing its support for that old and frail lady:

“Out of all those things that have been prohibited under Islâmic laws, the prohibition of some of those is permanent, that can not be converted into permission in any situation. And the nature of prohibition of some others is such that under dire need and up to required limits, it can be changed to permission. Now it is obvious that the prohibition regarding the appointment of a woman as a leader is not among those prohibitions that are permanent or absolute. On the contrary it can only be classified in the second category of prohibitions. That is why we should analyze and consider the circumstances under which this issue has arisen.” - (Tajâwiz Ijlâs Shûrah [The recommendations of the consultative gathering]).

Thereafter, the members of the Jamâte Islâmî staked their heads and limbs in order to secure the success of Miss Fâtimah Jinnâh in which [election] Miss Fâtimah Jinnâh was defeated.

10.4 Abetting of deviance

In the year 1963 C.E., the Saudi Government decided regarding the preparation of the shroud of the Kabah that it shall be made in Pakistan under the supervision of the reverent Maulânâ. Thereafter the Jamâte Islâmî widely publicized it through newspapers, and taking advantage of the fickle faith of the masses, it was announced that the display of the shroud shall be done via a train. Therefore when the shroud was ready, it was made to pass by train through various cities. The general population that is ignorant of religious knowledge, rushed to pay their respects to the shroud that was prepared under the supervision of Maulânâ Maudûdî and the Jamâte Islâmî. The Maulânâ also with his gracious personality continued to travel with the train. The purpose of all this was to prepare the ground for the forthcoming elections. In connection with this mobile exhibition, let us peruse the editorial of the newspaper ‘Asia’, Lahore belonging to the Jamâte Islâmî.

“Nowadays, two special trains are enabling the display of the shroud of the Kabah at the railway stations of Western Pakistan. One train is proceeding stage by stage from Lahore towards Peshawar while the second train is satiating those who are thirsty for watching the shroud, in the region of Okâda, Montgomery. At every station, there is a strange condition with regards to the enthusiasm, zeal, devotion and love of the people. At the tiniest stations, there are crowds of several lakhs. Men, women, children and old people, whoever you see, are simply impatient to attain the good fortune of catching at least one glimpse. Women shower petals on the shroud of the Kabah. Senior and high ranking officials and dignitaries stand devotedly in its presence with folded hands. Because it is not allowed to touch and kiss the shroud of the Kabah, that is why at some locations, people began to kiss the train itself in their exceeding devotion.” - (Asia, Lahore, 28th March, 1963 C.E.)

Those gentlemen who had previously read the books of Sir Maulânâ Maudûdî were struck with astonishment, regarding what is this preacher of Islâm doing in the end, who used to call towards the Qur’ân and the Hadîth. They could not even imagine that Maulânâ Maudûdî could be involved in such a deviant act.

10.5 The concept of “Everything is fine”

With regards to the fiqhî [jurisprudential] differing issues [between the various schools of thought], the Maulânâ has always been attuned with “everything is fine”; to the extend that even in some basic matters, he has held the same approach. And he passes them by, calling them branches. On the one hand, he vehemently refutes stubborn imitation and he preaches that *“One should not be entangled in the mental slavery of another”*. While on the other hand, even he could not get along without blind imitation. He was himself a Hanafî and he used to also praise Hanafî’ism. He states at one place :

“I perform prayers according to the Hanafi style even though I consider the prayer of all including the Ahle Hadîth, Shâfaî, Mâlikî and Hanbalî to be correct and I perform prayer behind all of them.” - (Rasâil wa Masâil, part 2)

He states while encouraging people to completely follow any one ‘Maslak’ [creed] out of the four and while also giving a wrong introduction of the Ahle Hadîth :

“That is why the Muslims concede that all of these four creeds are righteous. However it is clear that a person can follow only one way in a matter; one cannot follow four different ways. That is why there is also a major group of scholars that states that there is no need to follow a specific school of knowledge. A person of knowledge shall directly ascertain the laws from the Qur’ân and the Sunnah. And those people who lack knowledge should follow any scholar whom they find reliable. These people are called Ahle Hadith. They are also righteous like the above groups.” - (Periodical ‘Diniyât’)

Note the contradiction of the Maulânâ. He states above that in each matter, only one way can be adopted. But while passing his verdict regarding the statement of Imâm Tahâwî that *“The person who changes from one creed to another on the basis of investigation and proofs is a sinner and should be punished”*, he writes:

“I consider blind-following by a knowledgeable person to be impermissible and a sin. In fact I consider it to be something even more grave. But remember that it is something different to follow the way of any one school and principles on the basis of one’s personal investigation. And it is something totally different to swear by blind obedience. And this last approach is the one that I specifically do not consider to be correct. As far as the verdict of Tahâwî that you have quoted, regardless of the greatness of the scholar who has written it, I do not consider it to be worthy of acceptance. I consider the conversion from one creed to another to be a sin only when this transfer is based on

the fulfillment of personal desires instead of being on the basis of investigation.” - (Rasâil wa Masâil, part 1)

In the above quoted comparison, the Maulânâ has reached a new limit in personal interpretation. The Maulânâ himself is a religious scholar and one who has written an exegesis of the Qur’ân, even then he continued to permanently obey the Hanafî creed; whereas he himself writes that permanent obedience is sinful for a scholar. Then through his own interpretation, he also made it permissible for himself.

He states while criticizing both the Hanafis and the Ahle Hadîth and finally approving permanent obedience :

“There are many issues in the creeds of Imâm Abû Hanîfah, Imâm Shafai and Imâm Mâlik, against which the Ahle Hadîth have raised an objection that these are against the Hadîth while the followers of these Imâms have also responded to these objections. The person who himself possesses knowledge and in whom the skill of correct analysis is found, is able to adjudicate between the two groups. And he has the right to adopt the way that is proven through the hadîth. But these common Ahle Hadîth who move around arguing on these topics, their condition is not much better than the common Hanafis. Their knowledge is also based on complete imitation such as the knowledge of the Hanafis. They repose trust on their scholars and the Hanafis repose trust on their scholars. They do not possess so much skill in correct analysis nor do they possess so much knowledge in Hadîth nor do they possess so much insight in the principles that they can investigate the laws. Their statements that recitation of Sûrah Fatihah behind the Imâm, Raful Yadain [raising hands before and after bowing in rukû] or saying Âmin loudly is proven through the hadîth and no evidence is proven against them, is actually based on ‘Taqlid’ [obeying their scholars] instead of ‘Ijتهاد’ [investigation]. Therefore silence is a better response towards them. However those who possess knowledge can speak on those subjects.” – (Rasâil wa Masâil, part 1)

Even otherwise this entire quote of the Maulânâ is very amusing. But this sentence is great *“is actually based on ‘Taqlîd’ [obeying their scholars] instead of ‘Ijtihâd’ [investigation]”*. God alone knows what is the definition of ‘Taqlîd’ and ‘Ijtihâd’ for the Maulânâ.

Let us read another example of ‘everything is fine’. He states regarding ‘Tarawîh’ [night prayer during Ramadhân]:

“If we look carefully at these issues, we realize that even though the Messenger of Allâh (ﷺ) used to pray only eight Rakats [units of prayer], the Sahâbah [his companions] and the Tâba’in [their students] did not infer from this practice of the Prophet (ﷺ) that praying eight Rakats is solely the Sunnah and that praying more than that is against the Sunnah or a Bid’at [deviation]. After all how can anyone imagine that the reverent Sahâbah, the Tâba’in and the great reformative scholars were devoid of capability to such a degree, in differentiating between Sunnah and Bid’at. Or that deliberately they could abandon a Sunnah and adopt a Bidat. Therefore if someone interprets this action of the Prophet that he (ﷺ) intended to establish eight Rakats in the role of a Sunnah, he can happily act accordingly. And those who hold a shared opinion with him on this matter, can imitate him. But the proofs in favor of twenty Rakats are not so weak that it is so easy to call them as anti – Sunnah, as people think.” - (Rasâ’il wa Masâ’il, part 2)

Have you heard the blessed statement of his highness! Meaning that on the one hand, he himself admits that “the Prophet used to pray only eight Rakats”, while on the other hand he is unnecessarily reinterpreting it saying “this was not the intention and nor was the other”. Then in the end he has also stated that ‘the evidences in favor of twenty rakats are not so weak that it can be declared as anti-sunnah so easily as some people have come to think.’

After this analysis by the Maulânâ, one should recite ‘Innâ lillâhi wa innâ ilaihi rajiюн’ [This verse of the Qur-ân which means ‘Verily to Allâh we belong and unto him we return’ is recited at times of grief / loss]. When this is the condition of

the broad mindedness of such a great thinker of Islâm, then what will adamant and uncompromising priests do and say who have never heard and read anything except from their own creed and the statements of their seniors. Surely when they hear that it is being said that twenty rakats are not Sunnah, they will become fire and brimstone and they will charge forward with their sticks in order to attack. Two years ago a supporter of the Sunnah has been martyred in Bihâr in connection with Tarawîh. After looking at the reverent Maulânâ's stance with regards to Tarâwîh, we can fully understand his policy of 'everything is fine'. And one becomes very sure that the qualified gentleman merely raises the slogan of the 'Book [Qur'ân] and the Sunnah' but he does not act according to it; which is open abetment and hypocrisy. A basic principle is a basic principle which should be acknowledged and people should also act according to it.

The Tarawîh is a supererogatory prayer. How much ever rakats a Muslim offers, as certain reverent people and some of the earliest scholars have been doing, but at least he should admit that only eight, eleven or thirteen rakats are proven from the Prophet (ﷺ). And only that is Sunnah which is proven from the Prophet (ﷺ).

After this brief review, each Muslim follower of the Book and the Sunnah should be able to understand that surely the Maulânâ has established a group together with a huge office of books for it. However his religious understanding, explanation and way of working is completely different from the pious predecessors (The reverent Companions, their students, earliest scholars and the Muhaddithîn). The germs of newness, deviance, downgrading of Hadîth etc. are permanently found in it. That is why a genuine Islâmic society can not be formed out of it. When an Islâmic society can not be formed, then how will the 'government of God' come into existence.

Chapter 11

Jamâte Islâmî, Shiasm and Khomainism

By Hakîm Ajmal Khân [II]

We have made it clear in our previous article that the religious explanations of Sir Maulânâ Maudûdî are completely different from those of the pious predecessors. Especially, regarding Shiasm, his way is misleading, which most probably he has adopted due to the unique political environment in Pakistân where he wants to obtain the Shia vote. Even though his book ‘Khilâfat wa Mulûkiyat [Caliphate and Monarchy]’ is brimming with historical references, but in the conclusions that he has adopted after the arguments, the Maulânâ has highlighted the mistakes of the Sahâbah, and thus he has lent credence to the Shia historical and political viewpoint. And he has declared the earliest Muslims to be flawed, short sighted and unwise.

Because the ideological attitude of Sir Maulânâ Maudûdî towards ‘Rafdh’ [Rafdh is a religious and political attitude. Linguistically it means rejection. In religious terminology, implies the rejection by the Shias of the authority of the first three Caliphs] and Shiasm has influenced the entire Jamâte Islâmî, therefore for their political objectives, various individuals of the Jamât harbor a soft corner in their hearts for Shiasm. Certain people call the differences as secondary. Certain people call the Sunnis and the Shias as thingummies from the same bag. And some for the sake of National unity [of Muslims], even do not see any harm in ignoring fundamental Islâmic beliefs. Ever since the lava of Khomainism has erupted, the leaders and officials of the Jamâte Islâmî have been consistently marching shoulder to shoulder with the supporters of Khomainî. They call the Iranian revolution as an Islâmic revolution. In the Iran – Iraq war, they call the Iranians as the rightful side.

And they are applauding Khomainî for instigating riots in the Haram Sharîf [Holy Sanctuary]. They are waiting to bring Khomainî's so called Islâmic democracy (in which the dictatorial Khomainî arranged the massacre of lakhs of people) to Saudi Arabia.

The same Shiasm that was alive merely on the basis of 'Taqiyya' meaning hypocrisy, has been given the colors of Aggressive Shiasm by Khomainî under the name of 'Vilâyate Faqîhah' [Pure meaning : Jurisprudential guardianship. Simple meaning : rule of religious scholars. Implied meaning : Since the twelfth Imam is in occultation, the present religious leadership in Iran is its representative having divine powers]. After the end of the imperial power in Irân, he continued to dream of political domination over the entire Islâmic world especially the two sacred sanctuaries [Makkah and Madinah] till he departed from this world.

11.1 There is no place for Shiasm in Islâm

Because the Shia beliefs negate the fundamental beliefs of Islâm and because they have no relationship with the divine revelation and the creed of Muhammad (ﷺ), that is why there is no place for Shiasm in Islâm. The scholars of the nation have very early torn off its veil of deviation, apostasy and disobedience.

11.2 Iranian 'Kalimah' [declaration of faith]

The present Iranian Kalimah that was invented by Khomainî is as follows:



La ilâha Illallâh, Muhammadur Rasûlullâh, Aliyun Walî Ullâh, Khomainî Hujjatullâh [There is no deity other than Allah, Muhammad is the Messenger of Allah, Ali is the Supporter of Allah, Khomainî is the [ultimate] proof of Allah]. - ('Wahdatul Islâm' monthly, Tehran, June 1984 C.E.)

11.3 The Kalimah of the Pakistani Shias

The same Kalimah is noted in the Pakistani government's Shia curriculum for religious education in the 9th and 10th Grade as follows:

La ilâha Illallâh, Muhammadur Rasûlullâh, Aliyun Walî Ullâh, Wasî Rasûlullâh, wa Khalîfah Bilâ Fasl. [There is no deity other than Allâh, Muhammad is the Messenger of Allâh, Ali is the Supporter of Allâh, he is the will [last testimony] of the Messenger of Allâh and he is the sole [legitimate] Caliph.]

Then, as many sects exist within the Shias, they have their separate Imâms. Each of them attaches the name of its Imâm at the end of the Kalimah.

11.4 The Kalimah of the Ismâîlî sect

Ash hadu Al lâilâha illâllâh, Wâ ash hadu anna Muhammadar Rasûlullâh, wa ash hadu Anna Aliyullâh. [I bear testimony that there is no deity besides Allâh, and I bear witness that Muhammad is the Messenger of Allâh and I bear witness that Ali is Allâh] - (Weekly Takbeer, Karachi)

Bear in mind that the Shias have several dozen sects, Imâms and Kalimahs. In fact, out of the 73 sects, the greater number comprises of the Shias.

11.5 The Glorious Qurân from Irân

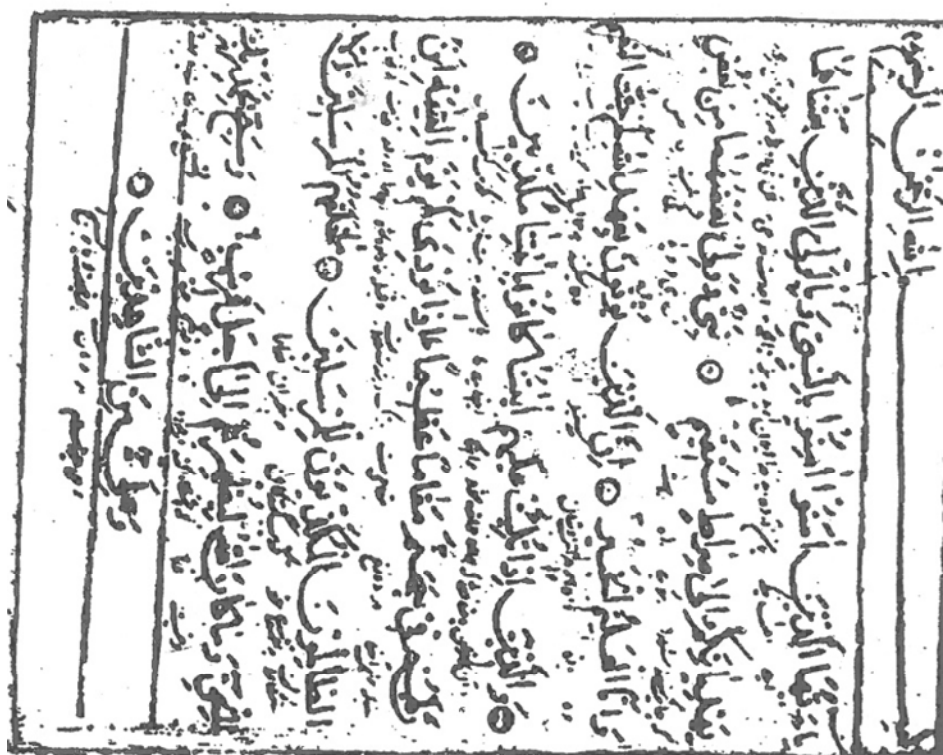
The Irânian department 'Sâmâne Chap wa Ishtahârâte Jawedân' [Printing and Propaganda Material, Jawedân], Iran published the glorious Qur'ân, which somehow reached Pakistân. Some Muslims demonstrated with the Pakistâni government against its publication. Thereafter the department of religious affairs, Pakistân conducted investigations and enforced a ban on that Qur'ân. - (Jang Daily, Lahore, 26th October 1986 C.E.)

The Irânian Kalimah, Monogram and an image of the tampered Qur'ân is included in this publication.



Shia Monogram – Panjatan Pâk

[The Pious five]



An Image from a Surah of the Qur'ân which is not found in the Present Qur'ân

11.6 Irânian Constitution

According to article 12 of the constitution of the Iranian government, the official creed of Iran is Ja'farî Ithnâ Asharî Islâm.

11.7 The beliefs of the 'Ithnâ Asharîs' [Twelvers]

The fundamentals of the Ithnâ Asharî Râfidhîs [Twelver rebels] are as follows:

Monotheism, Prophet Hood, Imâmat, Resurrection.

Even though both Monotheism and Prophet-Hood are included within the beliefs of the Shias, but the belief of Imâmat has cut the very roots of Monotheism and Prophet-Hood.

11.7.1 The belief of Imâmat

The belief of Imâmat is the real soul of Shiasm. According to this belief, the Holy Prophet (ﷺ) had been directed to nominate the reverent Alî R.A. as his successor (willed heir). Thereafter the Prophet (ﷺ) nominated the reverent Alî R.A as his successor. Subsequently because the universe could not continue without an heir, that is why the reverent Alî R.A. nominated the reverent Hasan R.A. as his heir and the reverent Husain R.A. as his deputy. Similarly twelve were nominated. The twelfth Imâm Hasan Askarî [militant Hasan] disappeared from the world during his childhood itself who will reappear as the awaited Mahdî. He will also be the one to bring the genuine Qur'ân. (May Allâh save us [from such misguidance]).

In accordance with this belief, the Rafidhîs [Shias] consider their Imâms to be appointed by God, and they consider them to be infallible. Revelation descends upon them and their command is religion. Imâm Khomainî writes in 'Al Hukûmat Al Islâmiyah' [The Islâmic government] :

"Among the essential and fundamental beliefs of our creed (Shia Twelver) is this belief that our infallible Imâms possess that rank and

status that even a close Angel or an appointed Prophet cannot reach.” -
(Al Hukumat Al Islâmiyah, Tehran, Page 54).

11.7.2 The Reverent Abû Bakr R.A., Umar R.A. and the other noble companions R.A. are apostates!

In order to establish the idea of Imâmat and in order to prove that Alî R.A. is the heir nominated by Allâh and successor selected by Allâh, it is necessary to declare the reverent Abu Bakr R.A., Umar R.A., Uthmân R.A. and other noble companions as disobedient, apostates, usurpers and cheaters because those companions had grabbed (may Allâh protect us from His anger) the Caliphate from Alî R.A. who was the heir nominated by Allâh and successor selected by Allâh. In fact, Shiasm begins exactly with this belief. If any Shia sect does not hold this belief and it does not abuse and insult the two noble elders [Abu Bakr R.A., Umar R.A.], then it can not be called as Shia. This belief is written in all their important books including Al Jâme Al Kâfi, Jalâ Ul Uyûn, Kashful Asrâr Khomainî etc.

“I swear by my [remaining] age that both of them (Abû Bakr and Umar R.A.) were hypocrites from the beginning, they rejected Allâh, may His name and words be exalted, and made fun of the Prophet, may Allâh bless him and his progeny. Both of them are Kâfirs (deniers of Islâm). Woe on them from all including Allâh, the angels and men.” - (Kitâb Ul Rawdah, Al Jâme Al Kâfi, printed in Lukhnow, page 96)

11.7.3 Alteration of the Qur’ân

The third belief is regarding the alteration of the Qur’ân, that automatically occurs due to the presence of the previous beliefs. According to that belief, the existing Qur’ân has been altered by the reverent Uthmân R.A. The original Qur’ân is with the Imâms and it consists of forty portions. When the last occulting [temporarily disappeared] Imâm shall reappear in this world for the second time, he shall bring it along with him.

In order to establish this belief, the Shias have presented many fabricated verses which mention Alî as the nominated heir and the inheritor; and which [verses] have been removed by the noble companions.

“Hishâm Bin Sâlim narrated that Imâm Jâfar Bin Sâdiq stated that the Qur’ân that Jibraeel A.S. descended to reveal to Muhammad (ﷺ) consisted of seventeen thousand verses.” - (Usûle Kâfi, page 671)

Verse 170 of Sûrah Nisâ in the Qur’ân is as follows:

“O mankind! The messenger has come unto you with the Truth from your Lord. Therefore believe; (it is) better for you. But if you disbelieve, still, lo! unto Allâh belongs whatsoever is in the heavens and the earth. Allâh is ever Knower, Wise.

In the Usûle Kâfi, Imâm Bâqir Sâdiq states regarding this verse that actually, it was revealed in the following way:

*O mankind! The messenger has come unto you with the Truth from your Lord regarding the **Wilâyat** [succession] **of Alî**. Therefore believe; it is better for you. But if you disbelieve **in the Wilâyat of Alî**, still, lo! unto Allâh belongs whatsoever is in the heavens and the earth. Allâh is ever Knower, Wise.*

Without the three most important beliefs of Imâmat, castigation of the two elders & the reverent companions (may Allâh be pleased with all of them) and alteration of the Qur’ân, the structure of Shiasm cannot be propped up. With insignificant variations, this is the belief of each Shia sect found in the world.

11.8 The pillars of Islâm are merely rituals

For the Shias, prayer, charity, fasting and Hajj are considered merely as rituals which they consider to be essential instead of compulsory. - (Asal Usûlul Shia Kâshiful Ghitâ)

Their beliefs in Mut'â [temporary marriage agreement], Taqiyyah [dissimulation /pretending], Kitmân [concealment] and Bidâ [Allâh does not know certain things in advance till they occur] are also very famous. It is not opportune to go into their details at the moment. Several reverent scholars have shed light on them. However out of the tenets that have been enlivened by Imâm Khomainî, the notion of Wilâyate Faqîhah [Rule of the jurist] meaning the forceful setting up of a Shia government is special. The aspect of force that Khomainism has adopted is a result of this belief. For the same reason, the propaganda of Shi'ism was spread throughout the world along with the repetitive claim that the Iranian revolution was an Islâmic revolution. And also for the same reason, the Iranian soldiers and Hâjjs are directed to hold protests in the Sacred city of Makkah during the Hajj in order to beat the drums of Kohamini's succession. The late Imâm wished that according to the principle of Wilâyate Faqîhah [Rule of the Jurist], he was the sole Imâm in the world. He wanted to gain control and governance over the two sacred sanctuaries but he was unsuccessful and he left this world without being able to declare himself as the Mahdî [guide]. Here we are presenting a scanned image from his book 'Kashful Isrâr' along with its translation.

۴. آنکه ممکن بود در صورتیکه امام را در قرآن ثبت میکردند آنجا یک
جزیرای دنیا و دیاست بالسلام و قرآن سرو کله نداشتند و قرآن را وسیله اجراء نیت
فاسده خود کرده بودند آن آیات را از قرآن بردارند و کتاب آسمانی را تحریف کنند
و برای همیشه قرآن را از نظر جهانیان بپندازند و تبلور و قیامت این تنگه برای مسلمانها
و قرآن آنها مانند و همان عیبی را که مسلمانان بکتاب یهود و نصاری میگردانند عیناً
برای خود اینها نیت شود
۵. فرضاً که هیچیک از این امور نمیشد باز خلاف از این مسلمانها بر نمیخواست
زیرا ممکن بود آن حزب دیاست خواه که از کار خود ممکن نبود دست بردارند فوراً
بک حدیث پیغمبر اسلام نسبت دهند که نزدیک رحلت گفت ابر شما با شوری باشد
علی بی ایطالرا خدا از این منصب خلع کرد

Point number 4 : *“Even if we assume that there was a clear mention in the Qur’ân regarding the nomination of the Reverent Ali as the leader and the successor after the Messenger (ﷺ), these people would not comply with the Qur’ânic verses and God’s command and thus would not refrain from their plan and their objective; for which they had attached themselves to Islâm and the Messenger (ﷺ). For that objective, whatever tricks and strategies that they needed to adopt, they would apply all of them, and they did not care about the command of God. The contravention of Qur’ânic laws and God’s commands was an ordinary issue for them. They opposed many Qur’ânic laws and they did not care anything about God’s commands.”*

Point number 5 : *“If they considered it necessary to remove those verses from the Qur’ân (which mentioned the nomination of Ali for the position of Imamate) in order to achieve their objective (of power and authority), then they would definitely remove those verses themselves from the Qur’ân. This was an ordinary task for them.”*

[Point number 4 and 5 from Kashful Isrâr]

Also see below extract from ‘Haqqul Yaqîn’

حق ایستین

تألیف
علامه مولی محمد باقر مجلسی

در اصول دین و معارف
از انتشارات :
کتابفروشی اسلامیة

تبریز - خیابان ولیعصر - جنبه اول - پلاک : ۸۸۸۸
۱۳۸۸ - ۱۳۸۹

از خدا طلب نمود که حق بکشد چون حق کشید جهنمها سوزانید وند آن چاه سندوقی
است از آتش کدام آن چاه از گرمی و حرارت آن صندوق استغاده مینمایند آن تا پورق است
که در آن شش کس از یسینین جاد دارند و شش کس از این است امانش بتر (اول) پس آدم
است که برادر خود را کشت (نمرود) کدام بر اعیانها در آتش انداخت (فرعون) و (سامری)
که گوساله پرستی را دین خود کرد و (آنکیکه یهودا بعد از پیغمبر شان گمراه کرد) ولما
شش کس آخر (ابوبکر) (عمر) (عثمان) (آل) (سوادیه) (اسر) کرده خود را ج نهر و دان (و این سلیم)
(حق ایستین ص ۳۰۳) (مکتوبه امیر المومنین، ایران)

“In hell there is a well of fire, from which even the people of hell seek protection, and in that well there is a casket of fire in which twelve people are locked: six from the earlier nations and six from this nation. Those from the earlier nations are as follows:

- 1) *Qâbîl* [murderous son of Adam who is the first murderer in mankind]
- 2) *Namrûd* [King of Babylon who was the enemy of Ibrâhîm A.S.]
- 3) *Fir’aun* [King of Egypt who was the enemy of Mûsâ A.S.]
- 4) *The killer of the she camel of Saleh A.S.*
- 5) *Two people from Banî Israîl*

And the six from this nation are as follows (may Allâh protect us [from His anger for these lies]):

- 1) *Abû Bakr*
- 2) *Umar*
- 3) *Uthmân*
- 4) *Mu’âwiyah*
- 5) *Marwân*
- 6) *Ibn Muljam* [Kharji killer of Ali R.A.]

(Haqqul Yaqîn, page 503, by Allâmah Maulâ Bâqar Majlasî, printed in Tehran, Iran)

11.9 Will of Imâm Khomainî

Before his [final] journey, Imâm Khomainî made a testimony of thirty two pages for his followers. The portions of the testimony that are against the people of Islâm meaning the ‘Ahlul Sunnah wal Jamât’ [The people of the Sunnah and the consensus] have been concealed based on ‘Taqiyya’ [dissimulation]. However some of their extracts have been published in Shia newspapers. Out of them, some are noted below:

1. The directive and emphasis to act according to the hadîth of Saqalain [the two weighty concepts] ! Meaning that hadîth in which the

Prophet (ﷺ) of Islām has emphasized the people to remain associated with the Qur’ân and the Ahlul Bait [Prophet’s (ﷺ) family] !

Let it be clarified that in the *hadith* “*I leave behind amongst you two things; you shall never be misguided if you hold tightly to them; the book of Allâh and my tradition*”, the Shias replace ‘My tradition’ with ‘My family’.

2. After mentioning the *hadith* of Saqalain, he mentions the era of the Lord Alî R.A., during which the deviation from the religion put the Muslim Nation into destruction. He severely criticizes the Khawârij [rebels] and also the mass deceivers and they are called the enemies of the true Islām.

(Without explicitly naming them, Imâm Khomainî was categorizing the reverent Abu Bakr R.A., Umar R.A. and Uthmân R.A. as mass deceivers and deviating from the religion).

3. The emphasis to perform Taqiyya with the Qur’ân [pretending to follow the present Qur’ân] and in the long term, mentioning the wrongs committed against the Qur’ân and Islām (Wrongs committed against the Qur’ân mean the [imaginary] alterations made in the Qur’ân).
7. The special emphasis on participating in Friday prayers and in the mourning ceremony for the leader of the martyrs, Imâm Hussain R.A.
8. Harsh criticism of the rule by the House of Saud and cursing them.

(Quoted from weekly ‘Majmua Akhbâr Sadâqat’, Pune, 2nd & 9th July 1989 C.E.)

Let it be clear that the extracts from Khomainî’s will that were published in Delhi by the Irânian embassy’s Periodical ‘Râhe Islâm’ [path of Islâm] in July 1989 C.E are quite different from it. These mostly dwell upon the issues faced by Muslims and the world of Islām. Here also they have utilized dissimulation and concealment because the periodical ‘Râhe Islâm’ is also read by people belonging to the Ahle Sunnat wal Jamât [Sunnîs].

Actually, all the three [Shia] beliefs of Imâmate, abusing the two seniors [Abû Bakr & Umar R.A.] and distortion of the [existing] Qur'ân are mentioned in Khomainî's testimony. Instead of the pillars of Islâm, the deceased has merely emphasized upon the Friday congregational prayers and mourning; which are sufficient and adequate rites for Shia Islâm.

If the belief of Imâmate is accepted to be correct, then where does the Islâmîc belief of finality of Prophet-hood sustain. Then what is the mistake in the claim of Mirzâ Qâdiyanî where he claimed to be the Mahdî [guide] or Messiah. If the two seniors [Abu Bakr & Umar R.A.] are non believers, apostates and usurpers then where has Islâm survived; because Islâm has reached this nation through the rightly guided Khalifâs. If injustice was being committed against the Qur'ân in the past, then it has definitely been distorted. In the distorted form, what is the guarantee of its truthfulness.

In the light of all those beliefs, thoughts and testimonies, that undermine Islâm; the relationship, friendliness and intimacy of the Jamâte Islâmî towards the Shias, Khomainî and Khomainism; is a sign, that the founder of the Jamâte Islâmî himself and the religious beliefs of the Jamâte Islâmî are not righteous.

The collaborative attitude of Maulânâ Maudûdî towards Shiasm and the admiration of the Iranian Shia revolution have already earlier provided evidence of this relationship.

Subsequently, when the Iranian Hajîs and soldiers rioted during the Hajj based on the suggestion of Imâm Khomainî, the entire Islamic world expressed sorrow over it and they called it Khomainite, Shiite disturbance. But the attitude of the workers of the Jamâte Islâmî and its newspapers was distressing. Let us peruse the opinion of Jamâte Islâmî's Newspapers and then their contradictions.

11.10 *“Do not violate the sanctity and the peace of the Haramain”* [two Holy Sanctuaries]

“But we do not understand why the Irânian Hajîs consider themselves to be exempted; every year they create one type of disturbance or

another. That is why we sincerely request the Irânian leadership that in their zeal to launch a revolution, they should not allow the line of moderation to slip from their hands. On the other hand, the Saudi government should also not be oblivious to this aspect that those people who have participated in the riots were also a strong group of the Islâmic world. May Allâh grant His bounties to them. It is true that this is its responsibility to maintain peace in the two sacred sanctuaries, but in this connection, when it needs to utilize force, it should not use it blindly and recklessly.” - (Semi Weekly ‘Dawat’, 07th August 1987 C.E.)

The editor of ‘Dawat’ is such a simpleton that he does not know why the Iranian Hajîs conduct this demonstration every year. Then the suggestion of the boss is worthy of grating the head that they should not allow the line of moderation to slip from the hands; that the Shia revolution should be definitely launched but it should be with moderation!

The final instruction is excellent that do not use force! Because the people of the Jamâte Islâmî are able to establish order everywhere solely on the basis of wisdom.

Now let us peruse the editorial of ‘Kântî’ which is the official Hindi organ of the same Jamât:

“The Eid Al Adha is really a component of that great festival which is well known by the name of Hajj. Like many other countries, the Irânians also arrived there. They staged a demonstration and also raised a few slogans. And under the pretext of slogans, the Saudi government fired bullets upon them. It is stated that before firing the bullets, they did not take the necessary precautions that each country takes before firing on its citizens. Then why did all this happen. The responsibility to answer this question should directly fall upon the Saudi government. They need to establish that the riot was ferocious and therefore this was done. If it is not able to prove, then history will call it a criminal.

The one who could never launch a holy war against Israel began to proclaim a holy war against the Irânians.

The fight of the Saudi government against Irân is based on this aspect, that it fears that similar to Irân, the Islâmic revolution should not arrive in Saudi Arabia. You can call it a mistake of the Irânians or their obligation that they talk of Islâmic system even during the Hajj. The Saudi government does not like this behavior.” - (Hindi, Kanti weekly, 16/28 August, 1987 C.E.)

The dissimulation of the Jamâte Islâmî regarding the open challenge of the Irânian Shias in the Sacred Makkah and the statements of support made in its newspapers towards the Shias clearly indicate that alike the Shias, these people hold a completely politicized ideology towards religion. For them, the basic beliefs carry no significance. For the group which the reverent scholars considered to be misguided, apostate and infidel since the last 1400 years, the tongue of the Jamate Islâmî is moist in its praise. This is still not enough. The leaders, rank holders, newspapers and departments of the Jamâte Islâmî are constantly publishing such books and literature that fully & completely support and sympathize with the Irânian Revolution, Shiasm and Khomainism. Under the pretext of Muslim unity, their newspapers and books are trying to create the impression that there are no differences between the beliefs of the Sunnîs and the Shias. And those people who elaborate on those differences are lying. The SIM’s newspaper ‘Ifkârê Millî’ [National Ideology] and books are constantly propagating Khomainism.

Sir Wasî Iqbâl, who is one of the functionaries of the Jamâte Islâmî and whose articles regularly appear in the newspapers and periodicals of the Jamâte Islâmî has published a book on behalf of the ‘Maktabah Islâmî’, Dûr Râmpûr titled ‘Islâm Kâ Mas’alah – Sunnî Aur Shia Ek Hî Sikke Ke Do Rukh’ [The issue of Islâm – Sunnîs and Shias are two sides of the same coin]. Because this gentleman is an employee of the government’s department of cooperatives and because it is his duty to promote usury in the name of mutual support; so what restriction can he have against friendship

with Shiasm. In his mentioned book, this gentleman has made a repugnant attempt to establish that the Shia beliefs regarding Imâmat [uninterrupted holy leadership], alteration of the Qur'ân, Mutah [temporary marriage], Taqiyya [pretense], Bida [Allâh is not aware regarding certain things till they occur], etc are all appropriate and that they are also found within the Ahle Sunnah wal Jamât [People of Prophetic traditions and the consensus or simply Sunnis]. For example it is written in that book after the debate regarding Imâmate :

“Even though we might not admit it due to some reasons, but the Shia gentlemen definitely possess a strong evidence for their creed.” (Islâm Kâ Mas'alah – Page 53)

Even Mirzâ Qâdianî provides evidence that he is the Mahdî.

It is written at the end of the debate:

“Therefore all the claims regarding the alteration of the Qur'ân are wrong and concocted regarding which it is not appropriate to mutually agree upon.” (Page 66).

What is your stance on the assertion found in the Shia book 'Usûle Kâfi' regarding the alteration of the Qur'ân. [Next] He writes under the debate regarding 'Taqiyya' [dissimulation / lying] :

“It is also my feeling – that Taqiyya is not something illegitimate. However we can definitely say this much that when the Shia gentlemen have made Taqiyya their creed, then how can we in the Ahle Sunnah adopt it.” (page 76).

Hypocrisy is permissible among the people of the Jamâte Islâmî even from before. He notes regarding Bidâ :

“All Muslims (Sunnîs and Shias) concede this fact that the Lord keeps on either erasing or reconfirming the commands regarding the creation. And occasionally according to the needs of the changing times he keeps on promulgating laws. And this is exactly what the Shias call as Bidâ.” (Islâm Kâ Mas'alah)

What else is “Allâh Allâh with the Muslims and Râm Râm with the Brahmins”?

“That is why adopting an extremist attitude regarding the issue of ‘Mutah’ [temporary marriage] is against the high status of the religious scholars.” - (Islâm Kâ Mas’alah)

He writes in his advice to the seniors of the nation:

“Our over optimistic seniors do not know that the environment in which these issues are raised, puts Islâm under investigation. The guileless seniors do not know that the effective weapon against any creed and its constitution is not polemic debates and the inferences drawn from logical reasoning. On the contrary, agreement or disagreement with the cultural and intellectual effects on the currents of history by the worldly people, proves to be the most potent weapon.” [Here the Jamâte Islâmî is trying to state that do not delve very deep in religious knowledge which is inspired by Allâh. Instead, one should analyze the effects of various philosophies upon history and then either agree with them or disagree with them. But history is written by humans and cannot be equal to the Qurân and the Sunnah]

From where has Mr. Iqbâl copied this entire paragraph? There is no reference regarding it. Even otherwise it is out of context. It is possible that it is a writing of Maulânâ Maudûdî, or that of another essayist of the Jamâte Islâmî. The people of the Jamâte Islâmî consider the scholars of the nation to be naïve, because nobody understood the religion for 1400 years. If anyone did, then it was Maulânâ Maudûdî, who has opened the paths for unity with the Shias. And all the early and recent leaders and reverent scholars namely Imâm Bukhârî R.A., Imâm Muslim R.A., Imâm Abû Dâûd R.A., Imâm Tirmidhi R.A., Imâm Nasâî, Shaikh Abdul Qâdir Jîlânî R.A., Allâmah Ibn Taymiyyah R.A., Ibn Hamâm R.A., Ibn Hazm R.A., Qâdhî Ayâdh Makkî R.A., Allâmah Bahrul Ulûm Lakhnawî R.A., Mullah Alî Qârî R.A., Shâh Waliullâh R.A., Shâh Abdul Azîz R.A., Abdul Shakûr R.A., Maulânâ Mahmûd Hassan R.A., Maulânâ Anwar Shâh Kashmîrî R.A., Maulânâ Hussain Ahmad Madanî R.A., Maulânâ Riyâzuddîn R.A., Maulânâ Asghar

Hussain R.A., Maulânâ Aizâz Alî R.A. and all the reverent scholars of the present era are naïve in the eyes of the Jamâte Islâmî because all these reverent scholars have stated that the people of Shiasm are misguided and apostate.

For the sake of political goals, the Jamâte Islâmî places the principles of the religion and beliefs in the attic and gives preference to Muslim unity; which is normally done by all politicians. Because in order to run politics there is no need for a righteous society; one just needs multitudes of people. Even Maulânâ Maudûdî himself continued to operate the Jamâte Islâmî as a political organization and he remained indifferent to religious education and training. He was merely hopeful of establishing a Muslim government by assembling the Muslims using the slogan of Hukûmate Ilâhiyah [Rule of God] just as Gandhiji had also coined the slogan of Râm Rajya [Rule of God]. And this is not possible even till the end of the world because a person who deviates even from the beliefs and principles of Islâm, how can he establish an Islâmic government.

The people of the Jamâte Islâmî used to earlier stay far away from government jobs and the democratic form of elections by saying that this is equivalent to cooperating with the pagan system. But now they are trying to get ahead in both jobs and elections. And even if the support is obtained from Shias, Qâdiyânîs, Bahâyîs, Ismâîlîs, Barelvîs, it is all permissible.

11.11 The periodical ‘Al Hasanât’ also becomes reimbursable

The reverent Maulânâ Abdul Haii was a very patient, noble and pious person who had become a pillar in the Jamâte Islâmî. This gentleman launched a modest periodical by the name of ‘Al Hasanât’ [goodness]. He used to write very well regarding religious laws and issues. The office of the periodical made a lot of progress. And he left behind a lot of material for the needy. But similar to the way in which the glut of

Iranian Shia resources has recently adopted the workers and individuals of the Jamâte Islâmî, why should the people managing Al Hasanât lag behind in that race? The editor of this periodical Mr. Mirza Sâhil wrote an introduction regarding Wasî Iqbâl's book 'Shia Aur Sunnî Ek Hî Sikkay Kay Do Rukh' [Shias & Sunnis, two faces of the same coin]; and he commended Wasî Iqbâl for this achievement. Then in its continuation, he reprinted an article of Wasî Iqbâl titled 'Shia Wa Sunnî Fiqh Mein Mushtarik Masâil' [Shared concepts in Shia and Sunnî Jurisprudence] in two issues of Al Hasanât, Râmpur. In this article, may Allâh protect us, an attempt has been made to create an impression that the tenets related to prayer and fasting among the Shias and Sunnîs are almost the same. How much ever sorrow one feels over this undermining of Islâm by Al Hasanât is less. This is a statement of utter ignorance and will cause hurt to the soul of Maulânâ Abdul Haii R.A. Alas! What an evil period has befallen Islâm! Ignorant people have started explaining and describing the Islâmîc Shariah [jurisprudence] in an irresponsible manner. It is this type of individuals and organizations who are called 'reimbursable' in the terminology used by the sincere group. According to the Islâmîc faith, the daily five prayers are one of the pillars of Islâm; whereas among the Shias, it is considered to be merely a ritual. Keeping aside its obligation, its essentiality is also doubtful. That is why Imâm Khomainî has emphasized upon the Shias in his last will to participate in the Friday prayer and the mourning. When there are differences in the pillars of Islâm themselves, then to publicize the Shia way of prayer, adhân [early call of congregational prayer], Iqâmat [final call of congregational prayer] and fasting etc. in order to convince the Muslims that there is similarity between the Shia and Sunnî concepts of prayer, fasting etc. is blatant misguidance and an act of embroiling the common Muslims in ignorance. Such a person who diminishes the importance of believing and practicing upon the fundamental beliefs of Islâm and also declares the self appointed practices of some falsehood to be Islâm is himself misguided, infidel and hellish.

The illusion regarding the similarity in the laws and concepts between the Shias and Sunnîs is exactly alike the example that somebody says that even the Hindus remember Almighty God using words such as Bhagwân, Îshwar and Prabhû. Instead of Masjids, they have made Mandirs. Instead of the Adhân, they blow the conch. Instead of Salât, they sing bhajans. And in this situation, there is no difference between Islâm and the Vedic religion because in one form or another even they remember God. (May Allâh protect us).

The people of the Jamâte Islâmî shall understand that without correctness in the basic beliefs of Islâm, all actions are invalid. For each person who affirms to be a Muslim, it is necessary that he believes in the fundamental beliefs and pillars of Islâm; and along with faith, he acts accordingly. Only such a person deserves to be called a Muslim. The purpose of Islâm is not to assemble a crowd or multitudes under any specific organization. Nor is its purpose to gain power. Its purpose is to establish an Islâmic society on the foundation of faith and correction of belief. Those people who state that the purpose of Islâm is power and politics, their thoughts are dominated by Shiasm, because Shiasm itself is a political ideology, which actually is a Jewish conspiracy to create divisiveness within Islâm.